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EARTHQUAKES

by Leighton Ford

On February 9 this year I lived through the major earthquake that erupted in California and which claimed over sixty lives.

Later, when the tremors had ceased, I was prompted to re-read Psalm 46 — "God is our refuge and strength, a very present help in time and trouble. Therefore, we will not fear though the earth be removed and the mountains shake in the heart of the sea." How those old words took on new meaning that morning.

My Los Angeles hotel was built on bedrock and engineered with enough give to absorb the frightening violence of the vibrations. Buildings not structured as soundly as mine had collapsed. And I reflected that if a man's life is built on God, he has what it takes to absorb the stress of life and keep standing; the bedrock of God's truth and the flexibility of God's Spirit!

The achievements of modern civilization, such as the splash-down of Apollo 14 that same day, have given us a false sense of security. Our forefathers had more reason than we to face up to their vulnerability and to find lasting security in God alone.

Perhaps that's why the Bible has a fair bit to say about earthquakes. The men of Bible times had no seismologists with Richter scales to tell how intense those earthquakes were. But they did have prophets with the Word of God to measure the frailty of human life.

Exodus 19 tells us that "Moses brought the people out of the camp to meet God . . . and Mt. Sinai was wrapped in smoke because the Lord descended upon it in fire . . . and the whole mountain quaked greatly." And then God said to His people, "I am the Lord, your God. You shall have no other gods before me. You shall not make for yourself a graven image."

20th century man has turned his back on the God who is a "consuming fire," the God who takes sin seriously — and has chosen to accept that graven image, the permissive god who goes along with whatever we want.

The laws which God gave to Moses on tablets of stone at Mt. Sinai are written into the heart of the universe and into the nature of every man, and God is going to uphold those laws. That is the message that was given in the earthquake at Mt. Sinai.

Another Bible earthquake took place at Mt. Calvary when Jesus Christ was crucified. That day at Calvary it was as if the earth itself trembled at what had taken place — the Son of God killed by the sons of men . . . "the earth shook and the rocks were split; the tombs also were opened and many bodies of the saints who had fallen asleep were raised. When the centurion and those who were with him keeping watch over Jesus, saw the earthquake they were filled with awe and said, "Truly this was the Son of God." (Matthew 27:51-54).

What happened at Calvary that day shook the earth and it ought to shake our souls — shake us loose from our sin, shake us into the arms of God, and shake us out to spread the message of God's amazing grace to the entire world. That was the message of the earthquake at Calvary.

The Bible also tells us of the earthquake that took place at the Mount of Olives. Centuries before Christ, the prophet Zechariah saw the day of the Lord coming and said, "On that day his feet shall stand on the Mount of Olives which lies before Jerusalem on the east; and the Mount of Olives shall be split in two from east to west by a very wide valley . . . Then the Lord your God will come." (Zechariah 14:4)

Now, seismologists have long known that a great earthquake may well split the Mount of Olives. It lies almost astride one of the earth's great geological fault lines which runs along the east coast of Africa, through the great Rift Valley into the Middle East and straight through Israel.

Jesus told His disciples about the end times, "There will be famines and earthquakes in various places" — an indication that earthquakes would mark the age leading up to His return.

Jesus will return to take away the sin of the world. Today is the day of His grace. But the day is coming when He who came to die for our sins shall come again as judge.

So the earthquake which someday will come at the Mount of Olives — and perhaps sooner than we think — warns us to turn to God while His offer of mercy still stands.

Scientists are predicting that a great earthquake will come in California which will make the last one look like "the snapping of a Rice Krispy." The huge San Andreas fault runs for over 600 miles from north to south throughout California. The potential for vast destruction is there. Yet there's no great panic, no exodus of people from California. In fact, they keep pouring in . . . for the sunshine . . . the money . . . the "good life." They'll think about the danger another day.

For us all, the recent earthquake should be sobering. Would Jesus say to us now "Those 60 or more who were killed in the California earthquake — those 1,000 or more who were injured — those thousands whose homes were devastated — do you think they were worse sinners than all the others who

(Continued on page 2)

Do the martyrs suffer more than Jesus did?

by Rev. L. T. Schalkwyk

Question:

In the Lenten season we have visualized Jesus' sufferings. We have also heard about Rev. Wurmbrand who was in communist jails for 14 years. Sometimes I wonder whether the martyrs under communism suffer more than Jesus did. I know it cannot be so, but how can we explain this to an unbeliever? Mrs. B. in G.

Answer:

Indeed what our brothers and sisters in the Lord have to endure in communist prisons often defies description. And Rev. Wurmbrand is not the only one.

Recently I read a book "Tortured for his Faith," by Haralan Popov (Paperback, Zondervan Publishing House, Grand Rapids, Michigan).

Rev. Popov is a pastor from Bulgaria who spent 13 years in communist torture and imprisonment.

At one time he was forced to face a glaring white wall, standing before it, staring at it from close distance for 14 days without food, water or sleep. He was not allowed to blink an eye or move a muscle. If he did, he was beaten. At last his eyes felt like burning coals in his head, his tortured stomach like one ball of fire and his legs hideously swollen. His lips were cracked and his head full of blood from the beating.

This is how he describes the tenth day of torture (page 32-34):

THE TENTH DAY

Still the collapse didn't come. I lost all track of time. One day blurred into another. My swollen legs became huge, engorged with blood from complete immobility. My lips were cracked wide open and bleeding. My beard was long, for I had not been allowed to wash nor shave since the day I was arrested. My eyes were balls of fire. Yet, somehow I stood. On the tenth night, sometime after midnight I heard my interrogater snoring as he dozed off. I moved my stiff neck to the right and left. Off to the left about six feet away there was a window. Since it was dark outside I could see a reflection in the window, like a mirror. I recoiled in horror. It was a monster's reflection! I saw a horrible emaciated figure, legs swollen, eyes like empty holes in the head, with a long beard covered with dried blood from cracked, bleeding and hideously swollen lips.

It was a grotesque, horrible figure. I was repulsed by it.

Suddenly, it struck me. That horrible, bleeding grotesque figure was me! That "monster" was me.

My numbed mind slowly absorbed this fact and tears came into my eyes. Suddenly, I felt crushed, so alone, so by myself. I felt as Christ must have when He cried, "My God, my God, why hast thou forsaken me?" I couldn't weep tears, but my body heaved with unwept tears. Then, in that moment of total crushing hopelessness, I heard a voice as clear and distinct as any voice I have ever heard in my life. It said, "I will never leave you nor forsake you . . ."

It was so audible I dared to glance to my dozing interrogator, certain he had heard it, too, but he slept on.

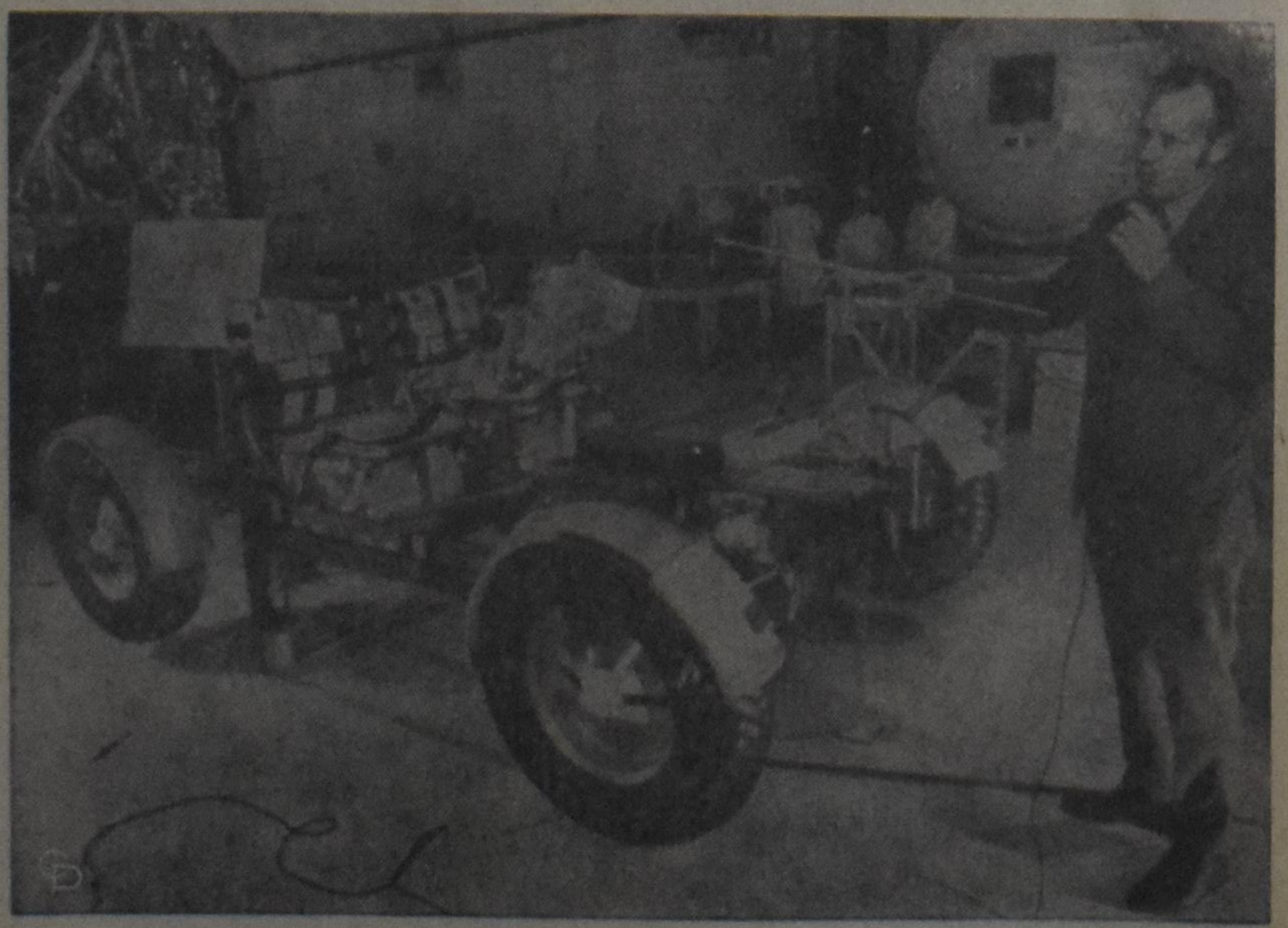
The presence of God filled the Punishment Cell and enveloped me in a divine warmth, infusing strength into the shell that was my body.

It had a definite, startling physical effect on me.

My interrogator awoke with a start. He came over next to me and could sense something had happened. He didn't know what, but he was so aware of the difference he rushed out and returned with another officer. They couldn't understand it. I heard the anxious, whispering voices of the interrogators behind me, trying to figure out what happened. I seemed to be so fresh and alive, infused with a new strength. I have never felt closer to God in my life than at that moment. He became so close to me, my heart longed to see Him. I had felt the presence of God so close and it was wonderful, superior to any feeling I have ever had. It was like a foretaste of what being with God in eternity will be like and I didn't want to go back.

I prayed for death. I longed for death. It was a welcome door by which I woud see the Christ whom I had loved and served so long.

(Continued on page 2)



THE DESIGN of the Lunar Rover Vehicle (LRV) to be used on the Moon by Apollo 15 astronauts in July is explained to newsmen at a briefing at Cape Kennedy, Fla., by Lindsey Bolton, LRV Project engineer. The Rover has screen mesh wheels for better traction, is powered by two 36-volt batteries, and will travel at 8 miles an hour. David Scott and James Irwin plan to make three lunar trips in the vehicle.

Doctoral dissertation on reconciliation erouses concern in the Netherlands

(Grand Rapids, Michigan) On January 15 the Rev. Herman Wiersinga, student pastor of the Reformed Church in Amsterdam, was granted his Doctor's degree in theology at the Free University of Amsterdam. His printed dissertation is entitled, "Reconciliation in Theological Discussion" (De verzoening in de theologische discussie).

The contention of the book is that the Bible teaches that Jesus' sacrifice was not directed to God but to man. In the author's view the sacrifice of Christ is not a gift to God that makes God gracious or provides satisfaction but rather God's great gift of salvation to man by which he reconciles, delivers and converts man. The blood of Jesus Christ speaks of our liberation from a 'bloodshedding existence'. The blood of Christ was not offered to God but was a saving, cleansing, and renewing gift of God to man.

Several reactions to the dissertation and its departure from the generally held view of the atonement have appeared in Dutch periodicals. Prof. J. van den Berg said in Centraal Weekblad that he could not escape the impression that the traditional doctrine of reconciliation has much more Biblical content than Dr. Wiersinga allows for. Only as a complement to the teaching of the confessions, but not as a substitute for it, can he accept the new view. Prof. van den Berg stated also that in his opinion the entire idea is too complicated to warrant a protest (gravamen) against the creeds.

The Rev. L. H. Kwast wrote two articles on the dissertation in de Friese Kerkbode. His reaction was that the new book touches the heart of the matter which the church must believe and teach. "The church — and not alone the Reformed churches — has through the ages held a reconciliation through satisfaction." Mr. Kwast claimed that far more is at stake in this issue than was the case a few years ago when a gravamen was brought against certain passages in the Canons of Dordt. "That which has been considered theologically and confessionally in the Reformed churches up till now, as well as that which cost the Synod of Sneek much time and trouble last year, has all been put in the shadow by Dr. Wiersinga's contribution," he said.

Prof. J. H. Velema wrote in Koers that in his view also Dr. Wiersinga's view touches the heart of the Gospel. "This dissertation is actually an attack upon the reformational doctrine of reconciliation. Here the heart of the Gospel is cut out. . . . This dissertation offers the theological foundation to the idea of human solidarity; the onesided struggle against discrimination; the politics of appeasement toward Communism; disarmament, and the refusal to bear arms."

Prof. Herman Ridderbos reflected in Centraal Weekblad upon the significance of the 'serious objections' of Dr. Wiersinga to the traditional teaching on the atonement for the church. He disagreed with Prof. van den Berg that the complexity of the entire doctrine made a gravamen unnecessary for that is 'unrealistic'. Bringing the dissertation into connection with the change in the Basis article of the Free University, Prof. Ridderbos asked, "Does this mean that from now on in the faculty (of theology) also that can be defended which directly contradicts the Reformed Confessions?" Ridderbos saw in the issue far-going implications for the relation of church and theology. All staff members of the theological faculty at the Free University are ordained in the Reformed Churches. "Therefore they carry not only a scientific but also a churchly responsibility. The same applies to a minister who writes a doctoral dissertation. He does not write as an office bearer but he cannot split himself in two and attack in theology what he promises to defend in the church."

Ridderbos took serious exception to the "noiseless revolution" that he sees occurring in the churches, for that is in conflict with the veracity of the church. "I am of the opinion that we have reached the point in our church life where more clarity must be found. Many sense that we are entering a fog. . . . The book (of Dr. Wiersinga) is a kind of test case for what we in the future intend to do in regard to what we will or will not maintain." (RES)

Church Announcements

CHR. REF. CHURCH

Called

to Nobleford, Alta., Rev. N. Roorda of Pipestone, Minn.

to Brockville, Ont., Rev. R. Koops of Iron Springs, Alta.

Declined

for Nobleford, Alta., Rev. J. H. Kwantes of Renville, Minn.

for Everson, Wash., Rev. H. De Bolster of Emmanuel, Calgary, Alta.

for Conrad, Mont., Rev. G. Bieze of Taber-Vauxhall, Alta.

for First Lacombe, Alta., Rev. R. Koops of Iron Springs, Alta.

for Woodstock, Ont. (second minister), Rev. D. C. Los, Jarvis, Ont.

for Bloomfield, Ont., Rev. P. Mantel of Ottawa East, Ont.

CAN. REF. CHURCHES

Called

to Smithville, Ont. (as second minister), Rev. P. Kingma of Smithers, B.C.

to Chatham, Ont., Candidate M. C. Werkman.

to London/Watford, Ont., Candidate M. C. Werkman.

Declined

for New Westminster, B.C., Drs. A. N. Hendriks of Delft (Holland).

for Lincoln, Ont., Drs. D. Deddens of Leeuwarden (Holland).

for Neerlandia, Alta., Rev. R. Hoogsteen of Enumatil (Holland).

NEWS FROM EDMONTON

We have here, as in many other centers where the Chr. Ref. Church has taken root, a Christian Senior Citizens Home Society, and like many others of its kind are short of funds. In order to raise part of these funds, which will be used for furnishing, the board appointed a committee to find ways of raising the much needed funds.

This committee came up with the idea of an annual fund-raising dinner. This idea proved to be so popular that it was repeated again this year. It was held on three consecutive Saturdays, commencing March 6, then March 13 and the last one on the 20th. A total of 750 people attended the three dinners. The dinners were held in smorgasbord style, the tickets were sold at $5.00 per person, with entertainment and music provided. Dr. Tinga performed the function of M.C. and did an excellent job. One of the outstanding events of the evening was that the oldest and the youngest people present were grandfather and granddaughter. As for the elderly present, it gave them the feeling that the younger generation is yet aware of the problems facing the aged, as is all too often the case in our modern society. The problem for the aged is not so much food and clothing — the government looks after these things (maybe not always to the extent necessary in some cases). But they cannot give compassion, or assist them morally and spiritually. That must be done by the private section of our society. And as a member of the Chr. Ref. Church, I rejoiced in the response of our people in this field of Christian endeavours.

Ted Reitsma.

DO THE MARTYRS...

(Continued from page 1)

Still Pastor Popov survived. Well can we write above this martyr story the words of Psalm 42:7 —

deep calls unto deep at the noise of Thy waterfalls,
All Thy waves and Thy billows have gone over me

In that Psalm David also had the impression that all God's waves and billows went over him. Yet, whatever suffering that poet of Psalm 42 had to endure he did not get all God's waves and billows over him.

Only Jesus got that: it is a prophecy of the trouble that would come on Messiah.

Now when we compare Jesus' bodily suffering with other persecuted people, we must say that *some suffered more than Jesus did.*

While Popov suffered without interruption for 14 days, Jesus was done away with in not much more than 14 hours.

They put on Jesus a crown of thorns and struck on it; they spat at him. His brows became bloody and his eyes bloodshot; at the cross he moaned "I thirst." It was terrible. And yet, other people suffered more and longer tortures. Still we say that *what Jesus suffered no one has suffered.* Only on Jesus came all God's billows and *all* His waves.

Therefore we must go from the physical suffering to the suffering of His Soul. One most look with *spiritual* eyes and only so we will be able to understand the supreme magnitude of his torture.

Yes, Jesus suffered more than anyone else has ever endured, or will ever endure.

For it was a *spiritual* suffering. What bothered Him most was not the hatred of the Pharisees or the cruelty of Roman soldiers; what bothered Him most was that *God's wrath* against the whole world concentrated itself upon Him.

Jesus did mention His physical thirst, but above it goes the wailing cry "My God, My God, why hast Thou forsaken Me?" Only as God He could endure this, as the Heidelberg Catechism states: "Why must he be true God? That by the *power* of his Godhead He might bear in His human nature the burden of God's wrath." (Answer 17)

Coming from heaven, every breath on this sin-polluted earth was a blow to Him, He was in a concentration camp all His Life.

The pitch darkness of hell engulfed Him. And no one has ever experienced God's wrath against the whole world, but Jesus.

Only because all God's wrath went over Jesus, there was nothing left of it for the christian martyr Popov.

Therefore he had heaven in his soul, while his body was wrecked.

Because Jesus was forsaken by God, Popov could receive the assurance "I will never leave you nor forsake you."

In our life we may be cast down by waves of affliction or thundering setbacks, but Jesus' bruised and mutilated body is our assurance that we may enter heaven without a scratch on our Soul.

For a child of God there may be Satan's angel to buffet him or her, but with Jesus we are more than conquerors.

He was wounded for our transgressions. He was bruised for our iniquites . . . And with his stripes we are healed. — Isaiah 53:5).

EARTHQUAKES

(Continued from page 1)

dwell in California, in the United States, in the world? I tell you no, but unless you repent you will all likewise perish."

But the earthquake, the fire and the wind are not the voice of God. God can use them to waken us, but the voice of God is a still small voice. The still small voice that said to Elijah in the wilderness after he had fled from Jezebel, "What are you doing *here* Elijah?"

It may be that God has shaken you in some way in your life. And He is speaking to you in a still small voice. And He is saying: "What are you doing here? What are you doing in your hopelessness when I want to make you the man or woman that you were created to be and that you long to be? What are you doing in a life of meanness and smallness and selfishness when I want to pour my love and grace upon you and enlist you in the cause of my Kingdom? What are you doing here?"

And, if through the earthquake God speakes to you in a still small voice, and if you hear and answer, then the earthquake will have been worth it.

DATA CENTRE

April 21	Spring Concert by the Students of the John Knox Memorial Chr. School in the Mountainview Chr. Ref. Church of Grimsby, Ont. 7.30 p.m.
April 21	Hamilton, Ont. "Elijah" Oratorio performed by Canadian Ref. Choir "Soli Deo Gloria". James Street Baptist Church.
April 22	Bethel Chr. Ref. Church Brockville, Ont. Dr. B. Zylstra will speak on "The Institutional Ref. Church of Grimsby, Ont. 7.30 p.m.
April 23	Ebenezer Chr. Ref. Church Trenton, Ont. Dr. B. Zylstra. Same topic as above. 8 p.m.
April 23, April 24	The Drama Club of the Hamilton District Chr. High School will present "Cry the Beloved Country", in the School Auditorium, 28 Athens St., Hamilton, Ont.
April 24	R.B.I. Choir in First London Chr. Ref. Church, 513 Talbot St., 8 p.m.
April 24	C.L.A.C. Convention, Toronto. Guest speakers: Dr. Frank Peters, president of Waterloo Lutheran University, and Dr. Joel H. Nederhood, Radio Minister of The Back to God Hour.
April 30	Fine Art Festival of the Niagara Peninsula Christian School District in Fruitland Chr. School during the daytime. Commencing at 8 p.m. in Hamilton (Central Presb. Church, corner Charlton & Caroline S.), where the Senior Choirs and the winners of the daytime events will participate.
May 1	Toronto. Spring Concert, under the direction of Leendert Kooy. Chr. Ref.i Church, Albion Rd., Rexdale, Ont.
May 7	"An Hour of Music". Choir Concert by Grimsby and Hamilton Chr. Choral Societies in Grimsby, Chr. Ref. Church. 8 p.m.
May 7	A.A.C.S. Drayton Chr. Ref. Church, 8 p.m. Dr. B. Zylstra on "The Institutional Church in the Kingdom of God".
May 8	Annual Meeting of the Christian Senior Citizen Homes Society of Northern Alberta. 2 p.m. Third Chr. Reformed Church, 14323 - 107A Ave., Edmonton.
May 8	Fonthill. Spring Concert under the direction of Leendert Kooy. E. L. Crossley Sec. School Auditorium.
May 8	"An Hour of Music". Choir Concert by Hamilton and Grimsby Chr. Choral Societies in Hamilton. District Chr. High School. 8 p.m.
May 15	Bowmanville. Spring Concert under the direction of Leendert Kooy. Knox Chr. School Auditorium.
May 26	Hollandse Dag in York Chr. Ref. Church. Spreker in de namiddag Rev. M. D. Geleynse of St. Catharines, Ont.
July 5-Aug. 6	Summer school in the Fraser Valley Christian High School, Surrey, B.C. Information Mr. G. Dykstra, 545 Walton Rd., Richmond, B.C.

Concerts by The Ambassadors Hamilton District Male Chorus, Conductor Mr. Harold DeHaan. Tickets $1.50, students $1.00.

May 1	Owen Sound Chr. Ref. Church, 4th Ave., Owen Sound, Ont. 8.20 p.m.
May 14	Kitchener Chr. Ref. Church, Ottawa St. S., Kitchener, Ont. 8.20 p.m.
May 15	8.20 p.m. First Hamilton Chr. Ref. Church, Charlton & Hess, Hamilton, Ont.

SPEAKING TOUR

of the Rev. R. Wurmbrand Ontario speaking program. All meetings start at 8 p.m.

May 19	Listowel, Ont. Listowel High School.
May 24	St. Thomas, Ont., Arthur Voaden Sec. School, 41 Flora St.
May 25	First Chr. Ref. Church, Tweedsmuir Ave. E., Chatham, Ont.
May 27	Central Presb. Church, Caroline & Charlton, Hamilton, Ont.
May 29	The Mennonite Brethren Church, Scott St., St. Catharines, Ont.
May 31	Riverside Chr. Ref. Church, Wellandport, Ont.

A BELIEVER'S PRAYER

Kierkegaard, the well-known Scandinavian philosopher of the 19th century, has once said: "From the Christian point of view everything, absolutely everything should serve for edification." One does not have to agree with all Kierkegaard's philosophies to underwrite this statement. Everything for edification, otherwise it is not christian. Of course, this does not necessarily mean that everything which is edifying is therefore christian.

In our day many thoughts are presented and many suggestions are made as to how to live as Christians. This is done to such an extent that we sometimes fear that the common believer becomes confused. Is this all really done for edification? This fear was confirmed by a poem which we received a few days ago and which we printed elsewhere on this page. The poem is called "A Believer's Prayer." If it is true that poems are born, not made, then this poem is not the product of someone who wanted to write down a few nice sentences, but then we are allowed to take a look into someone's heart. And we'd better take a good, hard look.

The poem is called "A Believer's Prayer." So, it is not a meditation, a passing on of a few thoughts, an exposition of some inner feelings. No, here is someone who goes to the Lord and blurts it out: "Lord, I cannot live so any longer," I am like "a small ship on heavy seas," like "a wandering child in a forest, lost on the way Home . . ."

Who can say for how many people the poet speaks? How many feel the same way, that is, how many are wandering, how many, young and old alike, would like to be delivered "out of this labyrinth of human suggestions, exegeses, interpretations?" Ministers, elders, deacons, in fact every well meaning member of the church, take note! Here is someone (or shall we say: here are many?) crying it out that in spite of their church membership they have lost the touch of the Fatherland!

If we think of this, if we let this penetrate, then we'd better stop talking about changing of worship services or generation gaps, because something much more serious is at stake.

Instead of trying to find a quick answer we'd better read "A Believer's Prayer" again — and pray it too. Never mind who we are and which position we occupy, it seems that in spite of our many efforts we do not hear and feel the heart-beat of God anymore. And the worst of it may be that we hardly notice it.

God loves us dearly, there is no doubt about it, but this Love cannot live without a response. And if that response is not coming, the Lord may hide His face from us. What this means is difficult to describe. The prophet Amos has done it when he prophesied, "Days are coming, says the LORD, when I shall let loose famine upon the land, not a hunger for bread, nor a thirst for water, but starvation for hearing words of the LORD." (Amos 8:11). This did not mean material poverty. Oh no, under Jerobeam II there were properous times, it was the golden age of Israel. But there would be starvation for the words of the LORD. That is terrible, indeed.

May the Lord be merciful to us and grant us an answer to this prayer of a believer. D.F.

Shakespeare GOOD NAME IN OTHELLO

(An exercise in exegesis)

by COR W. BARENDRECHT

> Good name in man and women, dear my lord,
> Is the immediate jewel of their souls.
> Who steals my purse steals trash; 'tis something, nothing;
> 'Twas mine, 'tis his, and has been slave to thousands;
> But he that filches from me my good name
> Robs me of that which not enriches him
> And makes me poor indeed.
>
> Othello, (III, iii, 156-161).

INTRODUCTION

A 20th century interpretation of these lines from Othello by Iago would depend largely upon a person's view as to the nature of man, the nature of goodness, and the nature of material things. Such an interpretation does not seem to do justice to the meaning of the Shakespearean text. The meaning of concepts spoken of in the quoted lines not only has changed considerably, but also cannot be said to be the same for all contemporary interpreters. There appears to be a good amount of disagreement among knowledgeable critics of the Elisabethan period, but it seems in line with the idea of exegesis to use some of their intepretations. I have chosen to approach the quoted lines from their relationship to the Renaissance time and view of man, and as a part of the speaker's role in the play.

HONOR AND SOCIETY

The concept of "good name" may be seen as related to the Renaissance concept of honor, the hierarchy of values prevalent at Shakespeare's time or in the Elisabethan tradition, and the image of man as subjected to the Human Law.[2]

The concept of honor has in Renaissance thinking, as also previous to that period, two meanings, or two directions. The first meaning is extrinsic, relating to the ordered society. The second is intrinsic and thus relates to man's innate goodness. Honor in the first sense, says Watson, is "an exclusively social virtue."

Honor, in this sense, may refer to one's **reputation** in the community, to one's **credit** as a man of integrity, to the **honors** or **rewards** which are bestowed publicly as a testimony to one's virtue, to the **glory** and **fame** which one acquires as the result of exceptional or heroic accomplishments, or to the **good name** which is gained when one consistently behaves in a fashion which wins **respect** and **esteem** from one's fellows.[1]

How is one expected to behave in order to gain the good name becomes evident when one considers the place of man in the ordered society. At a first reading of Iago's lines, one may see the concept of good name as relating to man's place in the Chain of Being. Good name in this context, would refer to the respect and esteem one received by occupying his place in society. Man's place is directly related to his obedience to Law. Law includes not only Natural Law, but also Celestial, Retional, Divine and Human Law. The commonwealth, or state, was bound together by Human Law.[2] The following diagram may illustrate the order of the spheres:

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The king occupies the center of the "universe" of spheres; surrounded by subjects, each taking his assigned place. The cardinal sin against the Commonwealth is to upset the established order by illegitimately attaining to the place of the king. His golden crown (sunlike) and his assumed Divine Rights represented the primacy of the king.[3]

Goodness in man, in the sense of respect and esteem, followed from his place in the sphere, he would start a chain of reactions by which all Laws are broken. Goodness then, depended on man's place in the Chain of Being, which started with God. The hierarchy follows the pattern of: angels-man-animal-plant. Among men the hierarchy starts with the king, and continues along the lines of nobility — gentlemen — artists, craftsmen, etc.

As an exclusively social virtue, honor is a part of the human role in the macrocosm in which ordered society is included.

HONOR AND INNATE GOODNESS

The second meaning of honor in Renaissance thinking, the intrinsic meaning, relates to an individual's microcosm. In that sense, says Watson, honor also refers to one's **private** and **personal** judgment of one's own actions, one's **inner** conviction of **innate** moral rectitude. Honor, in other words, relates to **self-esteem** as much as to public approbation.[4]

Upon reading Iago's lines again, one may consider the concept of good name as relating to the inner harmony of the soul. He does talk about good name as the immediate jewel of the soul. Good name, in this sense, would correspond to man's innate goodness. In the light of Elisabethan thinking, innate goodness would be harmony within the individual's microcosm. It is the harmony of his soul not only to the cosmic machine, but particularly to the hierarchy within man himself. Within man existed the hierarchy of corporeal and spiritual parts. The corporal centers were the brain (at the top) as the seat of reason, the heart (lower) as the seat of sensation, or emotion, and the liver (at the lowest level) as the seat of man's animal being. The spiritual hierarchy consisted in the brain, with understanding (dependent on pure reason) at the top, and beneath it the memory, fancy (imagination), followed by the common sense and the five senses or wits[5]

LOVE'S LABOR LOST

As the macrocosm depended on law, so does the microcosm depend on the inner law, the harmony of the corporeal and spiritual parts. Good name as viewed from within man resulted from the harmony between the hierarchies. This harmony is possible by means of love. Love is the force which keeps the universe both outside and within man, together. This follows from the assumption that the hierarchies both have their cause in God as the loving creator, according to medieval theology. The experience of life, or the good name, of which Iago speaks, hovers between this theological concept, and pagan (or synthetic) philosophy. It was love that created the universe, and it is also love that keeps it together. "Love makes the world go round", and love is the innate force that holds a man's good name in the sense of self-esteem together. The cardinal sin in this context is again pride, or attempting to cross from one sphere to another. When the lower (liver) level of man seeks to intrude the higher orders of brain or heart, the resulting inner conflict upsets the balance; "love's labor (is) lost", the will weakens, and eventually man and his microcosm fall apart. This is the struggle which underlies all of Shakespeare's drama, and thus **Othello**. Othello's conflict is between his physical love and his sense of honor. Since his microcosm is upset, he becomes an easy victim to Iago's speeches.

GOOD NAME: JEWEL

> Good name in man and woman,
> my dear lord,
> is the immediate jewel of
> their souls.

Good name can exist only in the environment of a clear conscience and an integrated will. Although the metaphor at first sound seems flowery, Iago really seems to mock the idea of good name as it is understood withint he context of Renaissance thinking.

Othello himself does not quite know how to take the lines by Iago. "By heaven, I'll know thy thoughts!", he exclaims (III, iii, 162). The purpose of Iago's words seem to be to sow doubt in the mind of the Moor, so that Othello is rendered incapable of maintaining the proper balance required for good name within. When in doubt, he would by indecision be unable to choose, and by not being able to choose he will fall prey to his baser instincts. When the order of the Law of Nature and of the Human Law collapse by doubt, the whole Chain of Being is affected. In short, the universe falls apart.

Iago himself does not seem to believe much in the hierarchy. In the previous act, he tells Cassio who is wounded, that he thought the bodily wound to be of more serious consequence than the wound of good name, resulting from being dismissed from Othello's service.

> ". . . I thought you had receiv'd
> some bodily wound.
> There is more sense in that than
> in reputation.
> Reputation is an idle and most
> false imposition;
> oft got without merit and lost
> without deserving."
>
> (II, iii, 259-270)

If Iago does not seem to be much concerned with the external order when he speaks to Sassio, why should he be concerned with the internal order when he speaks to Othello? He seems to be more sarcastic now than he did at a first reading of the part he spoke to Othello. He appears to be a devil who moves the fields of the magnetic force of love that holds Othello together, so that the Moor begins to stagger and eventually falls. Iago was not what he seemed.

References:
[1] Watson, C. B., **Shakespeare and the Renaissance Concept of Honor** (Princeton, New Jersey: 1960, Princeton University Press), p. 11.
[2] Grosse, K. H., & Oxley, B. T., **Shakespeare** (New York, 1969, Arco Publishing Company, Inc.), p. 100.
[3] Grosse & Oxley, Op. Cit., p. 103.
[4] Watson, Op. Cit., p. 12.
[5] Grosse & Oxley, ibid p. 101.

New Tiv Seminary Opens

(Grand Rapids, Michigan) The Church of Christ in the Sudan among the Tiv (NKST) has decided to open its own seminary in the Benue province of Nigeria, in spite of resistance from the Christian Reformed Church and a majority of missionaries on the field. In 1970 the Tiv Church requested $25,000 of the Christian Reformed Church to build a seminary structure but the Synod answered that it would not be right to give the money for the building at the time. The sending church supports the Theological College in Northern Nigeria (TCNN) where some Tiv pastors are now being trained. Since then the Tiv church has appointed two Nigerian instructors, the Rev. P. Agba and Mr. I. Achinaku. The enrollment of the new school is about 25. The Tiv church has said that in starting the new school it is not withdrawing from TCNN. Classes are scheduled to begin this month. (RES)

A BELIEVER'S PRAYER

Lord, there is no use in hiding or pretending any longer
please, let me blurt it,
cry it out:
"I've grown into a weary,
frustrated,
defeated member of Your Body . . . !"
I've read *so* many books,
commentaries,
analyses on *how* to read Your Word
understand it,
believe it . . .
I've listened to *so* many sermons,
speeches,
lectures on *how* to serve You . . .
worship You . . .
that I've lost track of Your Image,
Your Dear Presence . . . . . .
I feel like a small ship on heavy seas,
left to the wind and the waves . . . .
a wandering child in the forest,
lost on the way Home . . . .
is Your Word truly the Lamp,
the Light it claims to be?

****

Holy Spirit, deliver me out of this labyrinth of human suggestions,
exegeses,
interpretations,
break through to me with Your Power;
invade me with Your Wisdom,
direct me, teach me how to read Your Word,
and believe it,
and apply it, obey it . . .
restore in me the faith that Word commands me to possess:
a faith *simple, childlike* enough to accept the inexplicable
strong enough to weather life's storms
big enough to jump walls; remove mountains
deep enough as to be tossed and shaken by man
receptive enough to hear Your footsteps *in* and *through*
the clattering noises
of a world
I'm still called upon
to be very much a part of
loyal enough to make me surrender my *whole* being,
existence to You . . .
dedicated enough to promote Your Kingdom
in my *every* act . . . . .

Gertrude Joldersma

The Fringe of the garment?

Last week, Judy Ramirez, a Toronto Friend of the Institute for Christian Art, introduced to the readers of Calvinist-Contact the work of this Institute. This week we would like to give you some more insight into the world of the arts.

Already readers of CC are afforded a chance to participate in the 'World of Young Writers' through the supplement of that name which appears in this paper. Occasional reports are also published about the work being done in this area at Calvin College through its regular Arts Program and its Fine Arts Festival. Further still, we enjoy the occasional articles by Mr. Knight on art and artists. ICA in no way wishes to do away or compete with these fine efforts, indeed we applaud them as a step in the right direction and see them as evidence that the reformed community is becoming more open to the formative power of the arts in general. We have a long way to go, however, on the way to believing with Abraham Kuyper that "art is no fringe that is attached to the garment, no amusement that is added to life, but a most serious power in our present existence". All too often we decorate our homes with bad scenic paintings or bad reproductions of good paintings which we hardly understand.

The ICA, its Fellows, Friends and supporters are dedicated to the proposition that God wants to be praised in art too, that He is not satisfied with the bedlam created by non-christians in the arts. Look around you, yes in our homes too, and see how non-christians are making merry under God's face and are cursing Him with damnably forceful art on television, on radio, in magazines and in books. Whether you are immediately aware of it or not, secular art, in all its forms is daily shaping our life and forming our opinions and often masking off the light of God's revealed will for our lives.

Dr. Calvin Seerveld said this: "How can we christians live openly in this world and be silent, while the unbelievers revel in music and drama, painting, poetry and dance, with a riot of color, a deafening sound raised in praise to themselves and their false gods? Why are we satisfied with bedlam for our God? Where is our concert of freshly composed, holy stringed music? Our jubilant dance of praise to the Lord? What penetrating drama have our hands made? Why do we not break into a new song, not only ones from our slender archives?"

> Why don't we anymore, like the psalm-singer, Hallelujah Jehovah!
> Hallelujah Jehovah all the way down from heaven and all the way back!
> . . . . You young fellows, you young women,
> The older ones with gray in the hair, and any children:
> Let them all hallelujah the name of Jehovah, because only His name is to be praised!
>
> \- Psalm 148 -

It is for this reason that we applaud "World of Young Writers" etc. because they offer a glimmer of hope. It is also for this reason ICA was started, to make a start with bringing art, literature and music firmly into the presence of God. For art, too, is part of our reasonable service and a necessary activity of the body of Christ, to show God that we love Him in this way also.

The Institute has been trying to do this specifically in the area of the visual arts for the past two years. In the near future we hope to do this in music also as God continues to bless the work of our hands.

And yet, we say, that art doesn't mean much in our lives, we still tend to think that artists just paint pictures that have no great meaning. That's precisely where we go wrong, in supposing that all an artist does is paint pictures. Art is much, much more than that. If we only see pictures, then we're immediately troubled when we see a 'picture' by Picasso, because it is apparent that there is more to it than that. Some shrug and say, Picasso cannot draw, or, he distorts everything he sees because of his failure to see meaning in life. Distortion in art is often there to intensify, to focus on the specific meaning of a work of art. "You can't judge a book by its cover" is true of works of art as well. Why do we feel the need to immediately 'know' a painting, where we should take the time to 'read' it. To understand art, you have to learn its language, because its meaning is always more than its appearance. Henk Krijger says: "Art is not imitation of nature; art is always a matter of imagination — fantasy. We can use some elements from nature to express what is in our mind, what is in our imagination, but it isn't necessary. Picasso said that all forms he ever made in his life were natural forms — you could find them — if you looked very well — back in nature. I think that's true and I think it is impossible for a human being, a human being created by God, to find forms and lines and colors which haven't been before. So, creating for a human being means that with the things, with the elements we find in nature — the things nature shows us — we can make new things. We can make things that have never been before, even though all the forms are already in nature and all the colors and all the lines. But we are created after the image of God; in the image of God we are also creators. He is a creator and He made us creators also — so, we have to try to create, to bring forth things that never have been before. For that reason art can never be an imitation of nature. You could say that imitation of nature is a kind of plagiarism, something like stealing from nature. We may not steal from nature, we may not imitate it, we have to work with the things nature gives us to make new things which never have been before. That's my principle and my definition of what art is."

Art is also something communal, that is, it talks about relationships. Art is someone (artist), communicating something (painting), to someone (viewer). We sometimes talk about a creative triangle, the artist, the work of art and the viewer representing the three corners of the triangle. Art is never produced in a vacuum. Listen to what Henk Krijger says about his own art: "I think art is also a thing our society can't miss. Without art there would be a lot of frustration because of lack of possibilities to express what is living in the society. That implies that an artist has a great responsibility because he doesn't speak for himself alone but he is speaking for a collectivity of people.

"When I started to try to make paintings I always had the idea to work free, just for myself, to express what was living inside of myself. But later on I had a feeling that, while doing this work for myself and out of my own initiatives, the ideal situation should be that you would always be thinking about who you are, not who you are just by yourself, but who you are in this community of people, in the collectivity of Christian people. I can't help that my way of thinking is always in the direction of this ideal. Maybe that is the reason why they always say I am a Christian artist, I am a Christian artist and it's not so difficult to be that because you are a Christan. Christian art is in the first place art and then

(Continued on page 9)

PURPOSEFUL LIVING

Pastoral Counselling

by REV. RALPH HEYNEN,

Pine Rest Christian Hospital Chaplain

I would like to talk to you today on the subject "Purposeful Living". Whenever we have patients at the hospital who are beginning to recover from their sickness, one of the big questions that is asked is, "What is your goal, what is your purpose in life? What are you really striving for?" It is not only patients in hospitals who need that question, but I think all of us need this. Because we are living in a restless world, a world in which many of the values that we held dear have slipped away from us and we do need some kind of purpose, some kind of goal, something towards which we are striving. It has been said that the great sickness of our age is aimlessness, is boredom, is lack of meaning and purpose in life. We are enthralled by the space age but almost willfully try to avoid learning how to control ourselves and to direct our energies into a constructive positive way.

There are a large number of young people who are in college, already in their second or third year, and you ask them the question, "What are you going to school for, what is your goal?" They will tell you, "I don't really know. I might go into education, I might like to take up research, I might like to do post graduate work." And sometimes they might even like to drop out. They don't have something definite towards which they are moving. They don't have a great deal of motivation for going to school and for studying, and it takes them five or six years to cover the college course. They don't really have an aim, they are not moving towards some fixed destination. They are joy-riders instead of pilgrims. They are often indifferent where they are going to go.

When we talk about goals, I think we should remember that there are also unworthy goals. I know there are some people who have as their goal that they are going to become wealthy, they are going to be rich, and they are going to enjoy all the things that money can buy. This can be a goal, but generally it is not the highest and the best goal in life. This is not the kind of goal that you would like to think of as the great goal of living, because of the fact that when you have reached that goal and when you have laid aside a half a million dollars or a million dollars and you come to the end of the road, as people say, "What have you accomplished?" And you say, "I've made a lot of money." This isn't particularly much as a goal for living.

In our age, and in our country particularly, we are looking for the applause of men, particularly to be successful. And "success" is a big word in this world. You can build up a successful practice or you can have a successful business, or you can have a successful farm. Whatever it may be, you have to be a success because that is the magic word. But what does success really mean if it is empty? I know an awful lot of successful people and wealthy people who suffer with ulcers and who have nervous tics and who from time to time have to find help from their psychiatrists because they have driven themselves towards this kind of goal and when they reach it, they find that it is empty and barren and it really doesn't give the kind of satisfaction that you need.

But, more than this, there are those who have no goal at all. When we ask, "What do you hope to accomplish this year?" I have often been struck by the fact that even churches and ministers have such vague answers, answers that really don't mean anything. We don't have a specific goal towards which we are moving and for that reason we don't move. We are in dead center.

I know a man who retired from his work in an office. He had worked there for many years. He had been successful, but now he was sixty-five and they decided that he ought to retire. Now he sits in his home and he has very little to do. His wife says that he is a nuisance around the house, and I can see why he is, because he is bored. No man can be happy that way. Each day is one dull monotonous succession of hours. He really has nothing to get up for in the morning, and so he has little drive.

I know of women who have lost their husbands and they are lonely and they clean their house, but they do it with little zest. It is hard for them to cook a meal because it is rather difficult to cook a meal and then just sit down and eat it all by yourself. They don't have any friends and they feel left out. And so they, too, have little purpose in life, for after all, what is there to get up for in the morning if you don't have any more to do than that.

The idea must be that we have some goal towards which we move, some purpose that we keep in mind. I would like to offer this thought, that the only way that we can be truly happy and the only way that we can find harmony in life is that we find some purpose for living, something that we can say, "This is what I hope to accomplish in the next few years." If you don't have anything like this, I feel somewhat sorry for you, because after all, life seems to be so empty if you don't have a goal. It means then that we need something that will make us move forward with a certain amount of consistency. We need the kind of a goal that can dominate our whole existence, so that our whole life is directed towards one all-embracing aim, and that all the scattered forces of the person will be unified to accomplish this purpose.

I know these goals are sometimes hard to come by. It is hard for us to determine exactly what we would like to do or what we feel we ought to do. But may I offer a few suggestions? I believe for one thing we should think in terms of growth and development as a goal for living. When we come to a standstill, when we reach the point in life that we are no longer reaching towards something higher, we have lost something important in life. We have to learn to live, as somebody said, "on tip-toe", always reaching just a little bit beyond our grasp. This is the healthy way to live, if you have before you a certain program that you hope to accomplish.

I think there are people who find this kind of satisfaction in hobbies. Unfortunately, many people don't have any hobbies at all. They need a hobby. I think we can set this goal, for example, in the matter of volunteer work in a hospital, in a children's home or a similar institution. I think it is good that we learn to share with others, that we reach out beyond the immediate confines of the home and find something that can occupy our thoughts and occupy our minds.

Then I believe also that we must learn to live in harmony with life's purpose. God has placed each one of us in such a place in life that there is something that we can do that no one else can do. There is someone that we can reach that no one else can reach. We have some responsibility that is uniquely ours. And the question is: "Are we trying to reach that goal; the one that God has intended for your life and mine?" If we have a problem in deciding just what is God's purpose for our lives, I would like to have you think of the words of Jesus who tells to seek first the kingdom of God and His righteousness, and all these other things shall be added unto us.

It is good for us to ask then, in the goal towards which we are striving today, "What will we be like when we reach it?" Or, "What will we be like when we reach the eventide of life?" Set some lofty purpose and goal before you and don't let go until you have reached it.

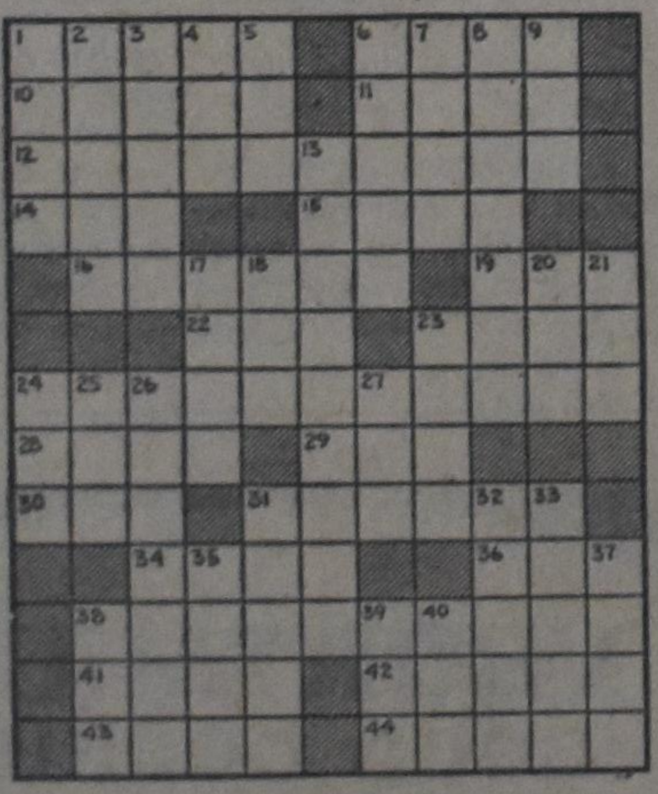
We're grateful that we have these opportunities of talking with you each week. Pine Rest at present has certain specific needs, particularly financial needs. We need your help and we need your support. We trust that you will continue to pray for this work and to give for it liberally.

OUR THOUGHT FOR TODAY: You cannot explain man only on the basis of what you see, but you can understand him when you think of him in terms of that which lies within, for man is the image bearer of God. As God's image bearer, he lives in this world but he has his thoughts, his mind, his soul, and his heart fixed on eternity.

CROSSWORD PUZZLE

ACROSS
1. Native-born Israeli
6. Final word
10. German river
11. They "like it hot"
12. April 9 (2 wds.)
14. Diving seabird
15. Elysium
16. Disfeature
19. Fatima's husband
22. Skill
23. Agitate
24. March 28 to April 3 (2 wds.)
28. State (Fr.)
29. Turmeric
30. Unpopular pupil
31. Former Giants' quarterback
34. So that's how! (2 wds.)
36. Before
38. April 4 (2 wds.)
41. On
42. Snare
43. Moses' death mountain
44. Had

DOWN
1. Heroic narrative
2. In full voice
3. Fellow, British style
4. Roulette color
5. Fido's bark
6. Stage remark
7. Fashion
8. Ensue
9. French marshal
13. Busy places around Easter
17. What some do on April 9
18. Jackie's mate
20. Fish story
21. Annoy
23. Quash, as a fly
24. Famed featherweight
25. Devoured
26. Glut
27. Final
31. Pace
32. Enticed (2 wds.)
33. Expunge
35. Unkempt chap
37. Watched
38. Utensil
39. One, in Italy
40. Today





SOLUTION to previous Crossword Puzzle

Een kink in de kabel?

Het is nog niet zo lang geleden, dat wij elkander wezen op verschillende dingen, die wij zo al gezamenlijk hadden tot stand gebracht. Of het zo nederig was is misschien een wat pijnlijke vraag, maar wij hadden er een zeker behagen in als wij elkaar vertelden hoeveel kerken er gebouwd waren, hoeveel scholen er geopend waren, hoe ver we gevorderd waren in de strijd op sociaal terrein, hoe voorspoedig we waren op het gebied van verzorging van geesteszieken. En de lijst is nog niet af. Allerwege is men nu bezig met de oprichting van inrichtingen van huizen voor mensen, die ouder worden. Op verschillende plaatsen hebben wij onze credit unions. Wij behoeven niet verder te gaan. Dit is wel genoeg om een ieder een beetje trots te maken.

Of het deze trots is, durven wij niet met zekerheid te zeggen, maar er schijnt een kink in de kabel te komen. Wat u ook doet, heeft de apostel Paulus al gezegd, of u nu eet of drinkt of iets anders doet, doet het alles voor de eer van God. Ach ja, zo hebben wij het ook bedoeld, maar hebben wij het ook gedaan?

Als een onverwachte jobs-tijding kwam dezer dagen een schoolbestuur met de mededeling, dat voor het komende seizoen er tot op heden slechts twee kinderen uit nieuwe jonge gezinnen voor de christelijke school waren ingeschreven. Twee van al de jonge gezinnen, die tot nu toe nog geen lid van de schoolverenigingen waren. En die schoolvereniging beslaat een gebied van drie flinke en zelfs grote kerken.

Betekent dit nu, dat de jonge gezinnen niet meer het élan kennen wat de oudere gezinnen hebben gekend, toen zij de scholen begonnen? Misschien. Of zijn de scholen zo duur geworden, dat vele gezinnen het niet meer kunnen opbrengen? Die vraag deugt niet. Gaan wij daarover spreken in deze geest, dan wordt het een kwestie van in hoeverre ons budget onze beginselen dragen kan. Dan wordt christelijk onderwijs een kwestie van geld in plaats van overtuiging. En als het dat wordt dan zijn we wel op een heel verkeerd terrein terecht gekomen.

Wij zijn bang, dat er een opmerkelijk gemis aan gemeenschapszin onder ons openbaar wordt. "De school aan de ouders" is een gevleugeld woord, dat het al tientallen jaren onder ons "doet." Alleen maar, het schijnt, dat dit uitgelegd moet worden, dat die school dan ook maar door die ouders betaald moet worden, en dan nog door die ouders, die het financieel wel kunnen doen.

Als wij inderdaad in die richting gaan, dan hebben wij het beginsel van ons christelijk onderwijs prijs gegeven. God geeft aan ouders kinderen, maar denk er om, dat het Zijn kinderen blijven. Die ouders moeten de kinderen opvoeden en daarbij hebben zij de hulp nodig van gekwalificeerde onderwijzers. Maar het blijven Gods kinderen. De christelijke school is maar niet een hobby, het is de uitvoering van een Goddelijke opdracht. En de ouders, die deze opdracht uitvoeren moeten daarbij gesteund worden door de christelijke gemeenschap.

Als het inboeken van die twee nieuwe gezinnen voor die schoolvereniging een trend is, dan moeten wij om Gods wil die trend stuiten. Of vertrouwen wij de Here niet meer? Heeft Hij het niet herhaaldelijk gezegd, dat Hij wel voor ons zorgt, als wij maar eerst Zijn Koninkrijk zoeken?

D.F.

FRISIANS - WHAT SHALL WE DO WITH THEM?

Charles V abdicated as ruler of the Burgundian Netherlands. The year was 1555 in the month of October. Some said he ruled justly, nevertheless he brought much sorrow and sadness to his subjects of the low countries.

He planned to spend his remaining years at Geronimus de Yuste in Spain, where he had built a house for himself, which was an exact duplicate of the Prinsenhof of Ghent, the place of his birth.

Charles V was inordinately fond of pork and the inability to control his appetite shortened his life. Thus the last Emperor of the Holy Roman Empire departed, troubled in spirit and the bright promise of his early youth in Ghent shattered and broken.

His son, dull face Phillip would now take over the rule of the Netherlands and he would surpass his father in cruelty. To suppress the heretics the Spanish Inquisition would be the tool of his malice. His cousin, King Ferdinand of Austria begged him not to destroy the northern Burgundian lands but Phillip was determined and he replied, that he would "not be a ruler of heretics." Under the Providence of God, this wish was fulfilled.

Only once in his life was he known to have smiled. This was when the news reached him of the St. Bartholomy Night slaughter of 1592, when some 15,000 Huguenots were murdered in Paris.

In 1555, in the city of Brussels, King Phillip held his court. The nobles and Lords of the Burgundian Netherlands would gather here to give the oath of allegiance to him. William of Orange and the Frisian Courtier, Viglius, were there and also the crown appointed Inquisitioner for Friesland, the long faced, heartless Lidanus, King Phillips' most feared hangman in the North. Also present among this great assembly were nobles and Lords from the realm of the Frisians.

There was no trace of fear on the handsome face of Count Albada, the leader of the Frisian delegation. With dignity he raised his right hand to swear the oath of fealty to his sovereign. At that moment Lidanus motioned the Frisians to kneel as all the other nobles had done before them. Albada spoke quietly in the clear and high pitched voice so peculiar to Frisians and said, "de Friezen knibbelje allinne foar God", — Frisians bow the knee to none but God. The Frisians stood straight and unafraid, looking as men seven feet tall in the presence of their Sovereign.

Viglius stared as if the end of the world had come but William of Orange could scarcely suppress a smile of encouragement for he understood these men. Not long after this event Doeke van Martena received a letter from William of Orange assuring him of his support.

Phillip, a timid man, was unnerved by this courageous stand and he whispered to his counsellor, "Frisians, what shall we do with them?"

"There is only one answer, Sire," he said as he laid his hand on his Toledo sword. But Phillip pondered as he stroked his meticulously kept pointed beard. He cast a scornful glance at the nobles before him: Albada, Lord Burmania, Dekema and Schelte of the ancient House of Liauwcema, including the Lords Mayor of Leeuwarden, and of Bolsward, Van Martena and others.

He waved his royal hand in dismissal and allowed the delegation to go in peace. As they departed he said to his counsellor, "I shall deal with them later. There will be a day of reckoning."

The storm clouds gathered over the Low Countries and the cries of anguish did not cease for a long time. But these men remained steadfast and nearly all of them gave their lifes in the struggle against tyranny.

I am not of their race but I feel a spiritual kinship with them and for several minutes I sit in silence.

Ray Koning.

Beelden van en uit NEDERLAND



* *

VERDRAAGZAAMHEID

Staphorst was weer in opspraak. Een polio-epidemie maakte 37 slachtoffers, waarvan enkele met dodelijke afloop. Velen van de jonge mensen zullen voor hun leven invalide blijven. De reacties in de pers en voor radio en televisie kenden vooral twee speciale aspecten. Ruw en verwijtend waren de veroordelingen van sommogen, die de Staphorsters, die weigeren uit godsdienstige overwegingen hun kinderen tegen kinderverlamming te laten vaccineren, zagen als fanatici, die hun kinderen zonder medelijden opofferen. Als degenen die, als in het Oude Testament, de Moloch dienden.

Anderen poogden begrip te wekken voor achtergronden van opvattingen, die van generatie op generatie in zulk een streek onder invloed van "zware" prediking worden gekoesterd. Tot goed begrip moet men weten, dat Staphorst in grote merderheid tot de Hervormde Kerk behoort, uiterst rechts, zoals dat wordt genoemd, met een predikant, die veel preekt en spreekt in oud-gereformeerde gemeenten en candidaat voor de Tweede Kamer is voor de Staatkundig Gereformeerde Partij (de partij door Ds. Kersten destijds opgericht). De kleine Gereformeerde Kerk (386 zielen) b.v. heet in de dorpstaal de "lichte" kerk.

Hoewel de televisie niet wordt toegestaan, heeft een ouderling van de Hervormde Kerk het toch gewaagd voor de beeldbuis een verklaring te geven voor de houding van die ouders, die inenting niet geoorloofd achten. Hij citeerde daarbij Zondag 10 (de Voorzienigheid Gods) van de Catechismis, dat o.m. "gezondheid en krankheid niet bijgeval, maar van zijn vaderlijke hand ons toekomen."

Wel medicijnen als je ziek bent, geen middelen ter voorkoming van ziekte. Gelukkig denken niet alle Staphorsters er zo over. Ongeveer 90% van de jeugd heeft nu een prikje of een suikerklontje gekregen en zoals het zich laat aanzien is de epidemie tot staan gekomen.

De heersende opvatting van Staphorst vindt men evenzeer in sommige streken van de Veluwe, de Betuwe, en de Zuid-Hollandse en Zeeuwse eilanden.

* * *

Prof. Dr. A. A. van Ruler heeft kort voor zijn dood een artikel gepubliceerd onder de titel "Ultra-Gereformeerd en Vrijzinnig". Vooral over de eerste opvatting zegt hij scherpe dingen: "Ik aarzel niet, de ultra-gereformeerdheid klare gnostiek te noemen en haar zo van de ergste ketterij te beschuldigen, die denkbaar is. . . . Wie het heil uiteindelijk niet buiten zichzelf — in de historische en verheerlijkte Christus — vindt (althans in het heden) maar in zichzelf, die is geen Christen meer." Een hard oordeel over een bepaalde traditionele vastgeroeste opvatting, maar wellicht te hard voor de meesten, die tot deze richting behoren.

* * *

Tal van dagbladen in Nederland zitten aan de grond. Enkele ochtendbladen (De Telegraaf, Het Algemeen Dagblad) floreren, andere leiden verliezen. Concentraties vonden op grote schaal plaats, o.a. Parool-Volkskrant, Trouw-Rotterdammer-Kwartet, Nieuw Rotterdamse Crt.-Algemeen Handelsblad, maar ook hiermede schijnt de onvoordelige exploitatie niet te bedwingen te zijn. De oplossing? Een schreeuw om Overheidshulp. Het remedie van deze tijd. De tekorten worden geweten aan de radio- en televisiereclame, waardoor de dagbladen minder advertenties ontvangen. De Ned. Journalisten Vereniging zond een noodkreet uit over de economische situatie waarbij aangedrongen wordt op het verstrekken van kredietfaciliteiten en andere financiële steun voor herstructurering, investeringen en andere maatregelen ter versterking van de economische, technische en redactionele mogelijkheden. Men vraagt zelfs gedurende beperkte tijd bijdragen in de exploitatiekosten van bedreigde dagbladen. Mej. Dr. Klompé, minister van Cultuur, heeft vriendelijke toezeggingen gedaan boven de reeds verstrekte toelagen uit de S.T.E.R.- (televisie- en radio-reclame) pot. Maar het nieuwe Kabinet zal de puzzle wel moeten oplossen. Een betrekkelijk klein provinciaal dagblad als het Friesch Dagblad vond er een betere manier op. Nodig is een nieuw gebouw en een grotere rotatie-pers. Het bestuur vroeg aan de abonné's en geestverwanten om een renteloze lening van een miljoen gulden en deze actie is volledig geslaagd. Een unieke prestatie!

* * *

De politici zijn de boer op. In letterlijke zin. Vroeger kwamen ministers en kamerleden in bepaalde centra redevoeringen afsteken, thans is het meer een vraag- en antwoord spel en houdt men hearings, beweegt men zich tussen de mensen, maakt men een gezellig praatje op meemarkten, in bejaardenhuizen etc.

Imitatie van het Amerikaanse handje schudden. Of het helpen zal? De 28ste april zal het leren. Zeven en twintig partijen hebben de handschoen in de ring geworpen, waarvan niet minder dan vier bejaarden-partijen. Een solide regeringscombinatie na de verkiezingsdag lijkt een moeilijke opgave. En dat is juist wat we broodnodig hebben. Niet alleen om inflatie te beteugelen en werkgelegenheid in stand te houden. Papierfabrieken als Van Gelder, constructiebedrijven als Swarttouw, schoenfabrieken in Brabant hebben het moeilijk en moeten honderden personeelsleden ontslaan. Intussen zijn een deel van onze baggeraars onder invloed van de socialistische vakbeweging in staking gegaan, wat sinds 1921 in dit bij uitstek Nederlands bedrijf niet voorkwam. Sommige grote werken als het afsluiten van het Brouwershavensgat lopen nu gevaar.

Het nieuwe Kabinet zal ook problemen van staatsrechterlijke aard op zijn weg vinden. De commissie Cals-Donner, die een grondwetsherziening voorbereid, heeft wel geen diep ingrijpende voorstellen gedaan, maar komt wel met een aantal wijzigingen ten aanzien van de verkiezing van leden van de Eerste Kamer, het schrappen van de bepaling dat zonen voorrang hebben boven dochters bij de troonopvolging, versterking van de grondrechten en invoering van sociale grondrechten (bescherming bij het verrichten van arbeid, de aanspraken op medezeggenschap, het stakingsrecht en de vrijheid van arbeidskeuze).

En dan tenslotte: Adieu Luns! Onze populaire minister van Buitenlandse Zaken (bij het volk en internationaal, niet bij de politici in Nederland) komt na 19 jaar trouwe dienst niet terug in de Regering.

Michel van der Plas is met hem op een bliksemreisje gegaan en tekent uit zijn mond o.m. op: "Redenen voor bezorgdheid inzake de Nederlandse somenleving zijn er zeker, omdat ik moet constateren dat men in ons land veel minder verdraagzaam is geworden en dat er groepen zijn die allerminst democratisch zijn." Hij zal straks gemist worden, zegt van der Plas. En wij zeggen het hem na.

Cn.

Prins Bernhard 60 jaar

Artis krijg nieuwe huisvesting voor olifanten

Het comité "Prins Bernhard 60 jaar" wil de prins bij zijn komende verjaardag op 29 juni een groot geldgeschenk aanbieden dat door het Nederlandse volk is bijeengebracht. De prins wil het bedrag besteed zien aan een object van een nationale instelling. Na overleg tussen Prins Bernhard en het comité is de keus gevallen op Artis en met name op een gloednieuwe behuizing voor olifanten en neushoorns.

Het verblijf waarin deze dieren thans in Artis zijn ondergebracht, is allerminst ideaal te noemen. Het is zo'n honderd jaar geleden dan ook niet als olifantenhuis gebouwd, maar als paardenstal, annex magazijn. In 1897 werd de paardenstal verbouwd tot een onderkomen voor olifanten en neushoorns. Met inbegrip van de buitenperken, waarvoor spoorijzer werd gebruikt, kostte deze verbouwing ongeveer 20.000 gulden. Een jaar of zes geleden heeft men de stallen enigszins gemoderniseerd en zijn er nieuwe deuren tussen de stallen onderling aangebracht. Tot die tijd moesten de kolossale deuren door de verzorgers met de hand worden opengedraaid, wat in de loop van zo'n zeventig jaar vele zweetdruppels heeft gekost. Daar de oude deuren niet langer "olifant-bestendig" waren, moesten ze worden vervangen en men heeft toen tevens van de gelegenheid gebruik gemaakt een elektrische installatie in te bouwen om ze wat gemakkelijker te bedienen. Wat geen overbodige luxe is want iedere deur heeft een gewicht van ruim twee ton . . . Er zijn er thans vijf vernieuwd. Ofschoon men nog niet weet hoe het gebouw er precies zal gaan uitzien — dit hangt van het bedrag af dat binnenkomt — zullen deze kostbare deuren, die bij wijze van spreken nog splinternieuw zijn, kunnen worden verplaatst.

Men hoopt dat er een flink bedrag zal worden bijeengebracht, want alleen dan kan een uniek verblijf voor de zwaargewichten uit de dierenwereld worden neergezet. Men gaat er daarbij van uit dat de bezijden Artis lopende Plantage Doklaan — waar zich een niet intensief gebruikte laad- en losplaats van de Nederlandse Spoorwegen bevindt — bij de tuin kan worden getrokken. Deze grond-uitbreiding van Artis heeft al vele jaren in de pen gezeten, maar tot nu toe is het er niet van gekomen. Het schijnt echter dat deze zeer binnenkort eindelijk toch zijn beslag zal krijgen. De eerste Artis-dieren die hiervan zullen gaan profiteren, zijn de olifanten en de neushoorns. Bij de nieuwe behuizing zijn zeer ruime buitenperken geprojecteerd. Deze perken zullen aan de publiekzijde van een gracht worden voorien. Afhankelijk van de hoeveelheid geld die binnenkomt, zullen de perken gedeeltelijk worden overdekt en zullen ze een ingebouwde grondverwarming krijgen. Men hoopt hiermee te kunnen voorkomen dat de olifanten vooral op wat latere leeftijd last krijgen van reumatische aandoeningen aan de poten. In de landen met een klimaat als het onze komt het nogal eens voor dat olifanten te jong sterven als gevolg van deze ziekte. In Artis heeft men er enkele jaren geleden de zeer geliefde, in 1939 in Amsterdam geboren Gina aan verloren.

Een zowel binnen als buiten verwarmde olifantenbehuizing kan een unicum worden genoemd, omdat er in geen enkele dierentuin ter wereld een dergelijk onderkomen is te vinden.

Het is de bedoeling in het nieuwe gebouw niet alleen Indische maar ook Afrikaanse olifanten onder te brengen; van iedere soort een fokgroepje. Daarnaast is er de mogelijkheid een paartje van de zeer bedreigde Indische neushoorns aan te schaffen. Bij de dierentuin van Bazel, die zo nu en dan stellen uit eigen kweek verkoopt, staat Artis thans bovenaan de wachtlijst. Men heeft zich daarvoor dan ook al ruim tien jaar geleden opgegeven.

Aan olifanten heeft Artis thans drie Indische en een Afrikaanse in de collectie. Het zijn:

Murugan geboren op 23 januari 1953 in Malabar (India). Hij werd door de toenmalige premier van India Pandit Nehroe aan de Nederlandse jeugd geschonken en arriveerde op 25 november 1954 in Artis.

Barbara was ongeveer acht jaar toen zij op 17 maart 1966 in Artis aankwam. Zij werd overgenomen van de dierentuin in Emmen waar men geen plaats meer voor haar had.

Suseela ("Zij met het goede karakter") is een geschenk van de Indiase aan de Nederlandse jeugd als gevolg van de actie "Eten voor India". Zij werd op 14 februari 1966 in het Konnie Reservaat in de staat Kerala (India) gevangen. Haar leeftijd werd toen geschat op zes jaar. Op 30 augustus 1967 arriveerde ze in Artis.

Manyara is omstreeks drie jaar oud. Zij kwam op 28 april 1970 in Artis en is afkomstig uit Zuidwest-Afrika.

KONINGIN JULIANA

hoopt op 30 april a.s. haar 62e verjaardag te vieren. Een persbericht deelt mee dat haar salaris is teruggebracht tot $208.000 per jaar van 1.2 millioen per jaar. Dit was mogelijk omdat de Staat der Nederlanden voortaan het beheer van de Koninklijke paleizen en de salarissen van het personeel zal betalen.



Universiteiten van Texas jagen naar de schatten van Montezuma

Twintig scheepsladingen goud, zilver en juwelen liggen verzonken bij de Isla de los Padres, zie kaart. Deze gigantische schat werd door de Spanjaarden verscheept in april 1553 vanuit Amerika. De rijkdommen waren afkomstig van de Aztekenheerser Montezuma en bestemd voor keizer Karel V in Spanje. De Spaanse vloot werd echter overvallen door een storm en verging met man en muis. Het water bij Isla de los Padres is slechts ca. 9 meter diep en heeft een zandige zeebodem. De scheepswrakken en de lading verdwenen derhalve zeer snel onder het zand maar door de eeuwen heen bleven er af en toe gouden munten aanspoelen op de kusten. Afgezien van de enorme geldswaarde van de scheepsladingen bezitten deze ladingen ook een zeer grote historische- en kunstwaarde, aangezien het hier om een Aztekenbezit gaat. Onder leiding van professor Wendorf hebben de universiteiten van Texas nu besloten een gezamenlijke actie te ondernemen om de schatten van Isla de los Padres te bergen. Er is reeds 40.000 dollar uitgegeven aan voorlopige onderzoekingen. Men meent aan te kunnen tonen waar een deel van de schepen onder het zand verborgen is. Er zullen studies worden gemaakt voor een goede bergmethode en bescherming van de schatten van Montezuma. De verwachting is dat het nog wel een jaar zal duren voor een grootscheepse bergingspoging zal worden gedaan.

DE SCHATTEN VAN MONTEZUMA



ALS U C.C. WAARDEERT — *help ons dan door het aanbrengen van één of meer nieuwe abonnees!*

We belonen Uw medewerking gaarne met een premieboekje.

DE LANGE REIS VAN JILDERD HOENEVELD

door S. P. Akkerman

(36)

Op een heldere januariday zit Jilderd in de trein, op weg naar Leeuwarden. Hij gaat zijn zusters eens opzoeken. Bij zijn broers in Beets is hij al geweest, dat bezoek is hem tegengevallen. Wietse en Jan, beiden jonger dan hij, waren hem vreemd geworden. En hun vrouwen had hij nooit eerder gezien. Zijn cadeaus — hij had maar iets voor hen en de kinderen meegenomen — werden gretig aanvaard. Maar veel contact had hij niet met zijn broers. Ze waren enigszins jaloers en dat kwam de goede verstandhouding niet ten goede. Met de kerstdagen zijn ze nog een keer bij hun ouders geweest en toen ging het beter. Maar zijn zusters heeft hij nog niet gezien en daarom zit hij dan in de trein en rijdt naar Leeuwarden. Hij wilde zo zoetjes aan ook wel eens een dag het dorp uit. Neen, na de opmerking van Bouwhuis heeft geen mens meer gezinspeeld op wat vroeger is gebeurd. Maar in hun ogen las hij de gedachten. Jilderd van Jelke, rijk man nu. Ja, nu, maar vroeger . . .

Hij stapt in Leeuwarden vlug door de straten. Eerst maar naar Feikje. Zij is twee jaar jonger dan hij, maar was al met veertien jaar de deur uit. Toen was ze boerenmeid en Jilderd zag haar zelden. Nu is ze getrouwd met Willem Blok, arbeider op de gasfabriek. De straat weet hij: Werkmanslust. Langs de Voorstreek loopt hij, het is nogal druk in de stad op deze vrijdag. Marktdag. Hij heeft de straat gauw gevonden. Het is een smal straatje, bleekjes voor de huizen, met hekjes er omheen. De straat is daardoor niet breder dan een paar meter. No. 8 moet hij hebben. In de bleken staan hier en daar vrouwen te praten.

No. 8 is een huis als de anderen. Twee ramen en een deur, en een bleek met wat gelig gras er voor. Jilderd heeft een briefkaart geschreven, dat hij zou komen. Ze zijn er dus mee bekend.

Als hij aan de belknop trekt, gaat de deur al open. Feikje staat in de gang. Ja, hij kent haar nog, al is ze dikker geworden. Ze draagt een gebloemde jasschort. Het lichtblonde haar zit in een knoedel boven haar hoofd.

"Morgen Feikje, hoe gaat het? Ken je mij nog wel?"

Feikje opent haar mond en gaat in rad stadsfries hem de dingen uit de doeken doen. "Ja, ik sien 't toch. Maer je binne wel veranderd. Kom er in, ik heb de koffie klaar. Ik zei al tegen Willem, hij sal wel zo ongeveer om koffietijd komen. Dus je was er weer. Trek je overjas maar uit. Kom mij maar achterna."

Jilderd komt in de achterkamer, waar de kachel lekker brandt. Een rekje met blauwe kopjes hangt tegen de wand en een enkele plaat en een tekst.

"Ja, ik bin mar alleen thus sien. Willem is naar de fabriek. En de kinderen zijn naar school."

Daar zitten ze dan tegenover elkaar aan tafel. Broer en zuster. Feikje, die bij boeren diende in Vleerbos en Grouw en die met goed twintig jaar naar Leeuwarden trok en Jilderd, die uit een uithoek van de wereld als een rijk man terug kwam.

Feikje schenkt koffie, onderwijl gaat ze met haar verhalen door. Verhalen over Willem, haar man, over de kinderen Jelke en Piet en over het meisje Afke. Jilderd kan haar met geen mogelijkheid volgen. Ze springt van de hak op de tak: "Ja, dat is een tiedleden dat wij elkaar sien hewwe. Je binne doe noch al wat raer weg gongen, maar daar salle wij het niet meer over hewwe. Willum seit wel es: Gek idee, dat je nog in broer hewwe, dy ik nog nooit sien hewwe. En daar het hy gelyk an. Ja ik sal es inschenke. Je hewwe seker al heel wat beleefd so foor en na."

Jilderd geeft korte antwoorden. Nee, hij zal niet blijven eten. Hij wil ook nog naar Metje.

"O, iete je daar dan? Je kanne hier ook wel iete hoor."

"Ja, dat weet ik wel, maar ik zie nog wel eens," zegt hij.

Feikje ratelt door over kennissen, over de kerk, over de kinderen. Jilderd voelt zich eenzaam. Feikje met al haar goede zorgen is hem een vreemde.

"En het is je nogal goed gegaan in het vreemde land, niet?" Feikjes ogen kijken hem even recht aan.

"Ja, dat kan slechter," zegt hij en zijn zware jaren draaien even in zijn hoofd voorbij.

"Een wat ga je nu doen? Of kun je zo leven? Dat zou wat wezen. Wij zitten altijd nogal krap. Niet dat ik klagen wil."

Jilderd trekt de portefeuille uit zijn zak. "De anderen had ik cadeaus gekocht," zegt hij: "Ik wilde jullie maar wat geld geven, dan kun je daar iets voor kopen." Twee briefjes van honderd legt hij op tafel.

Feikjes ogen glunderen. "Nou, dat is mooi, dan kan ik een nieuw vloerkleed kopen, het oude wordt minder."

Jilderd zit een paar uur bij haar. Het jongste kind, het meisje, komt uit school.

"Nou en geef jij je oom uit Amerika eens gauw een hand." Verlegen geeft het kind een hand, dan wijkt het schuw achteruit.

"Dan stap ik nu maar weer op," zegt hij.

"Je kunt hier anders gerust blieve hoor, dan kun je Willem ook een treffen, die kon je niet eens."

"Dat kan later nog wel," zegt hij. Hij geeft zijn zuster de hand: "Nou tot ziens."

Hij loopt weer in het smalle straatje, zijn zuster is hem vreemd geworden. Hij voelt zich eenzaam als hij door de stad loopt. Nu naar Metje. Ze woont in de Leeuwerikstraat, het moet een nieuwe straat zijn. Metje kent hij helemaal niet. Ze was tien jaar toen hij vertrok. Ze is getrouwd met Haring Boot, klerk op een kantoor en ze hebben geen kinderen.

Jilderd loopt langs de Spanjaardlaan, een eenzaam mens met al zijn geld. Metje. Zeker, het is zijn zuster, maar ze zal hem volslagen vreemd zijn. Met gemengde gevoelens belt hij bij haar huis aan. Het zijn nieuwe huizen. Ze woont op een bovenhuis. H. Boot staat op het naambordje.

Met een zwaai gaat de deur open, Metje, het touw van de deur nog in de hand, staat boven aan de trap. Ze is donker, lang en lenig. "Aha, goeie morgen," schalt haar stem. "Dus dat is broer Jilderd. Nee ik ken je niet meer. Kom boven, kerel."

Jilderd klimpt de trap op. "Ja, daar was ik dan," zegt hij en dan troont Metje hem de kamer in, die tamelijk deftig gemeubileerd is, een divan met een hel gekleurd kleed en kussens in felle kleuren. Een kleine tafel en lage stoelen. Tegen de wand een werkelijk goed schilderij. Jilderd ondergaat deze gezellige kamer, zonder dat het goed tot hem doordringt. Voor dergelijke dingen had hij vijftien jaar lang geen tijd.

"Je blijft hier zeker eten," vraagt Metje. "Ik heb er op gerekend."

"Ja dat is goed. Ik kom pas bij Feikje vandaan. Was ook al veranderd. Je vindt het eerst vreemd, als je na zo'n lange tijd weer in je oude omgeving terug komt."

"Ja, dat geloof ik graag. Als ik in Vleerbos kom vind ik het daar ook maar vreemd. Ik voel mij dan helemaal niet thuis."

Jilderd kijkt in de grote ogen. "Metje doet nergens meer aan," heeft moeder hem verteld en ze had de tranen in de ogen, toen ze het zei: "Ze is met Haring afgedwaald." Metje wendt de ogen af. "Och, ik was eerst verpleegster en nu al weer vier jaar getrouwd, dan vervreemd je van huis. Jij hebt nog al wat van de wereld gezien zeker?"

"Ja nogal. Niet zo mooi in de regel," zegt hij mat. "Ik voelde mij vaak alleen. God was overal bij mij, dat heeft mij er door gehaald Metje."

Ze geeft er geen antwoord op. Wel waast er even een bleek rood over haar gezicht.

"Ik was tien jaar, toen je er van door bent gegaan. Ik kan dat best begrijpen, Jilderd. Onze ouders hadden het niet geleerd. En als je dan zo verkeerd wordt aangepakt, moeten er wel brokken komen."

Jilderd kijkt op, de eerste die een goed woord voor zijn daad heeft, is Metje. Zij blijkt iets te voelen van wat er toen in hem omging. Dat het uitgerekend Metje moet zijn, die nergens meer aan doet. Maar bevredigen doen haar woorden hem ook niet. Er zit misschien enige waarheid in, maar om zo plomp verloren zijn ouders alle schuld in de schoenen te schuiven, neen, dat doet Jilderd niet.

"Er is wel iets van waar," zegt hij, "maar ik wil mij daar niet mee schoon wassen. Neen dat moet je niet denken."

"Nou, ik zie dat zo," zegt ze eigenwijs. "Van wat ze mij vroeger thuis hebben geleerd, heb ik niet veel overgehouden," zegt ze uitdagend.

"Als je het voornaamste maar hebt overgehouden," zegt hij.

Ze kijkt hem zwijgend aan. Er is een tastbare stilte in de kamer. Jilderd slaat zijn ogen neer. Vijftien jaar eenzaamheid in vreemde landen liggen tussen hem en zijn zuster, maar Jilderd kan toch, zij het schuchter, belijden: Ik heb het geloof behouden. Is dat niet het enige dat hij overhield in de wereld?

Metje geeft geen antwoord. Ze staat op: "Ik zal eens naar het eten kijken. O, daar is Haring ook."

(Wordt vervolgd)

De loop der tijden ⑥

door ALICE LOS

Jongens die bij het opgroeien hun ouders grijze haren bezorgen, zijn er altijd geweest. Toen Koning George III in Engeland de scepter zwaaide, in de tweede helft van de achttiende eeuw dus, was er in Ierland ook zo'n jongeman. Zijn vader wist er echter wel raad op. Zoonlief, in dit geval William Johnson, moest maar eens een poosje naar zijn rijke en voorname oom in New York. William vond dit blijkbaar zelf ook nog niet zo'n gek idee, en ging op reis. Toch kon het leven in de grote stad met al de plichtplegingen van een sociaal prominente familie daaraan verbonden, hem niet bekoren. Dus wenste hij zijn oom en tante het beste en trok de Mohawk Valley in. Met de Indianen daar kon hij het wonderwel vinden en hij wist zich onder hen zelfs een vertrouwensplaats te veroveren.

Intussen waren de tijden verre van gunstig. De strijd om de macht in de Nieuwe Wereld woedde voort. Er waren oorlogen en geruchten van oorlogen te over. In Europa was het niet veel beter. Engeland had het in het begin van de zogenaamde "Seven Years War", (1756-1763) hard te verduren. Maar toen daar in 1758 William Pitt eerste minister werd, keerde het getij. Deze William Pitt, die door één der geschiedschrijvers de "Winston Churchill van de achttiende eeuw" wordt genoemd, had er slag van om de juiste man op de juiste plaats te zetten. De juiste plaats om deze oorlog te winnen, vond hij zonder aarzelen: hij concentreerde zijn aandacht op Canada en het Amerikaanse Westen. Als juiste man koos hij Jeffrey Amherst, die op z'n hielen gevolgd werd door verschillende andere, niet minder militante figuren. (Zoals James Wolfe bijvoorbeeld). Ze behaalden de ene overwinning na de andere en er bleef de Fransen niet veel anders over dan zich gestadig aan terug te trekken. De stad Pittsburgh in Pennsylvania, die in die tijd als het Fort Duquesne door de Engelse troepen veroverd en herdoopt werd, houdt de herinnering aan de grote staatsman levendig.

Bij al dit oorlogsrumoer liet de onhandelbare knaap uit Ierland zich niet onbetuigd. Samen met zijn Indiaanse aanhangers versloeg hij de Fransen bij Lake George en speelde hij ook een belangrijke rol in de verovering van het Fort Niagara, de sleutelpositie met betrekking tot de Grote Meren. Koning George beloonde hem met een zak vol goud en verhief hem in de adelstand. Sir William liet zich toen, (niet in de stad, maar in de Mohawk Valley temidden van de Iroquois) een imposant huis bouwen, noemde het Johnson Hall en ging er wonen met zijn derde vrouw, Miss Molly Brant, een Indiaanse van de stam der Mohawks. Al eerder was hij door het opperhoofd van de Six Nations opgenomen in de Indian Confederacy, als teken van waardering voor zijn aandeel in de slag bij de "Plains of Abrahām". Voorwaar een grote eer voor een pale-face!

Johnson Hall werd gaandeweg de vergaderplaats van de Indian Council en de inmiddels bejaarde Sir William liet geen gelegenheid voorbijgaan om de Mohawks hun band met het Engelse volk in herinnering te brengen.

Toen in 1763 in Parijs de vrede getekend werd, was Quebec een Engelse kolonie geworden en al het gebied ten Oosten van de Mississippi (behalve New Orleans dat met de staat Louisiana aan Spanje werd toebedeeld) kwam onder het Britse bewind.

Elf jaar later, in 1774, stierf Sir William Johnson, zich pijnlijk bewust van het feit dat een nieuwe oorlog niet lang meer uit kon blijven. Voordat hij voorgoed de ogen sloot bond hij zijn zwager, de fiere Mohawk Joseph Brant, op het hart om de Indianen met vaste hand te leiden, wel wetend dat hij dat van zijn zoon en opvolger, Sir John, niet hoefde te verwachten.

De onrust in het land nam toe en Joseph besloot het zekere voor het onzekere te nemen. Geholpen door zijn neef, John Deserontyou, leidde hij zijn stamgenoten en de twee dochters van Sir William met hun mannen en kinderen, op hun vlucht naar het Fort Niagara. Als U deze tocht op de kaart wil volgen, zoek dan in New York het plaatsje Johnstown op. Vandaar ging het westwaarts via Oswego, dat U aan de kust van Lake Ontario vindt, naar het tegenwoordige Youngstown.

Bij alle zorg en angst om eigen levensbehoud, kwelde de Mohawks één gezamenlijke vraag: wat zou er van hun geliefde Queen Anne Chapel worden?! Brant en Deserontyou konden hen in dit opzicht op één punt althans gerust stellen. Ze hadden n.l. met toestemming van hun geestelijke leider, Rev. John Stuart, de kanselbijbel, het Avondmaalszilver en het tafellinnen in een kist begraven op een plek die alleen aan hen beiden bekend was. Deze mededeling viel als een zonnestraal op het troosteloze pad van de vluchtelingen, maar werd al spoedig weer overschaduwd door het sterven van Mary Johnson, dochter van hun geliefde Sir William. Dit gebeurde in de buurt van Oswego.

Toch werd daarna, zonder verdere tegenslag, de veilige omheining van het Fort Niagara bereikt. Joseph, die zijn stamgenoten en vrienden toen beschermd wist door de militaire bezetting van het Fort, besloot om naar Engeland te reizen om aan Koning George III in hoogsteigen persoon eens te vragen of het verlies van have en goed nu de beloning moest zijn voor de trouw en solidariteit die de Six Nations de Engelsen bewezen hadden. De koning ontving hem vriendelijk en verzekerde Brant dat de Indianen voldoende compensatie voor de geleden verliezen zouden ontvangen. Alleen, hij moest wat geduld hebben, eerst moest de rust in de roerige koloniën weergekeerd zijn. Dat begreep Joseph ook wel en tevreden gesteld aanvaardde hij de terugreis naar het Amerikaanse continent. Bij aankomst in Boston wachtte hem echter verbijsterend nieuws. Dertien van de veertien kolonies (Quebec vormde de uitzondering) hadden zich onafhankelijk van het moederland verklaard. De revolutie was een feit geworden en zou in de komende jaren (n.l. van 1776-1783) als The American War of Independence in al zijn hevigheid woeden.

Joseph wist naar Montreal te komen waar hij zich aansloot bij Butler's Rangers, een regiment van de Loyalisten. Verbeten gingen ze de oproerlingen te lijf. Het mocht niet baten. Uiteindelijk gaf Engeland zich gewonnen en erkende de zelfstandigheid van de rebellerende kolonies. Voor de haar trouw gebleven onderdanen alsmede voor de Six Nations, brak er toen een moeilijke tijd aan.

(Slot volgt.)



PAULINE JOHNSON

whose Indian name was 'Tekahionwake', was the daughter of the hereditary chief of the Mohawks, George Johnson, and an English mother, Emily Howells. She was born on the Six Nations Reserve near Brantford, Ontario, and was given a broad liberal education, chiefly at home. Through contact with their mother and association with learned friends and associates, the four Johnson children integrated with white friends and their own people. The beauty of the park-like surroundings, the majestic trees, and the Grand River led the perceptive Pauline to put her thoughts into picturesque and musical verse that had wide appeal. This was heightened when she began to make national and international tours dressed in Indian costume. Her lyrics began to appear in American, Canadian and English magazines in 1885. Pauline Johnson was the first Indian writer of renown, and her home "Chiefswood" was the first museum to be restored and controlled by the Six Nations Council whose people number 8,369 men, women and children from the six tribes: Mohawk, Seneca, Cayuga, Onondaga, Tuscarora, Oneida and the adopted Delawares.

One Year in the Old Country

❷

Let me begin to say that the Holland Way of Life centers around the very sophisticated systems of social laws, inclusive of social medicine, and the bureaucratically controlled governmental rules and regulations.

It was quite complicated already in 1951, when we left the country. What we saw with our eyes and heard with our ears is hard to believe for an outsider. Let me remark at this point that my wife and I did visit the country in 1967 for four weeks, but a four-week visit for pleasure and relaxation cannot be compared with a one year more or less compulsory stay, inclusive of five children. It is impossible that a short stay of four to six weeks would enable the visitor to get a real inside look of the Holland Way of Life with all its complexities. Obviously, this is not essential either, but the "stories" which are often told are more or less hovering between fallacy and fact. This statement is obviously not meant as an accusation to anyone, except perhaps to myself, but I am merely concluding a fact. Let me make a few pointers.

The general confidence in the god of the average Dutchman, the god: "SOCIAL PROVIDENCE", is reflected in the general attitude of this once so thrifty people. What the almighty dollar is for the average American, so is the social providence for the average Dutch. For some this might be a somewhat extravagant statement, but it is nevertheless a fact which may be proven again and again. Obviously, the reaction differs, which I shall explain later.

In my function as a plant supervisor it was also my responsibility to maintain a host of contacts with other supervisors in various other plants. One morning, it was on a Tuesday, I called the president of a machining and sheet metal industry asking him again — I had called this plant on several previous occasions — when I could expect his men to come out and fix our machine. This happened to be a very essential machine, the scorer-cutter, since the entire plant operation hinged on a good functioning of this piece of equipment. It was winter time and it was a nasty, dreary day.

"Yea," he said, "I know that you need this equipment very badly, but more than 60 per cent of my people are out sick; and I don't know if they will be all back by next Monday. Well, can you blame them? They are getting 100 per cent of their wages paid for as long as 26 weeks, so why should they hurry to get back?"

I was flabbergasted. . . . "B . . b . . but, don't you think that this situation is entenable?"

"I sure do, but what can you do about it? That's how far our various governments have ramified our socialistic network of laws and regulations."

Of course, there are favorable exceptions; not all people fall a prey to the apathetical climate which is being created by this kind of social "providence". However, the truth of the matter is that man is prone to all evil, also the evil of laziness and indifference, and where these evils are being promoted by the government through various "providential laws", such a government is not governing discreetly, that is according to the universal Law of God, to Whom all people are ultimately responsible, inclusive of governments and nations all over the world. The Holy Scriptures are very specific and clear on this point for all those who are sincerely interested in the truth of the matter. But where sincerety is lacking, there is no desire for the truth.

Another illustration. In the city where we lived, a family which we knew very well was living on government support. He had held several positions which all paid very good salaries. Due to some unfortunate circumstances he lost his last job which was paying him around 35,000 guilders. The government was paying him 80% of this last salary for as long as he could not find another job. This meant, that, should he be offered a job which would pay him somewhat less than the last job he held, he did not have to take it and could continue drawing his "pension". He has been holding out his hand to Social Providence for about two years.

Am I judging this man? He who is without sin, let him pass the first judgment. If we would be living in similar circumstances as this man with his family, wouldn't we be doing the same thing? No, let's not judge people, but let's point out the putridity of such a socialized system and its far reaching consequences with respect to the spiritual and moral fiber of a nation. That such an unhealthy system of social laws and regulations produces an effect in all population categories and in all areas of life — the ecclesiastical area not to be excluded — quite contrary to the purpose for which it was intended, has become rather evident.

One more illustration. Since we had the privilege of living next door to the vice president of a supermarket chain, our two older boys were able to work part-time in a grocery store, mostly on Saturdays. The stories they came home with after having spent a day's work with other boys their age were far from uplifting.

"What a bunch of lazy careless bums," remarked the oldest.

"They just don't seem to care what they do," said the other. "We were unloading a truck loaded with bottles of soft drink, and instead of being careful, they acted so carelessly and indifferently, that a lot of bottles were broken resulting in a terrible mess. And, they even laughed about it."

"Yes, and you know what dad," said the oldest one, "at one time I got so mad at one of those boys that I grabbed him by his dirty long hairs, gave him a couple of good shakes and threw him like a sack of potatoes against the wall."

"Wow, was that necessary?" I replied. "Was there no boss around to straighten you boys out?"

"Huh, those supervisors don't even dare say anything, afraid as they are to be jeered at. And besides, those bums don't care; if they get warned or scolded, they just walk off the job looking somewhere else."

In checking this out with our neighbour, these things seem to be true and these kind of abuses are prevalent in many parts of the country.

A few concluding remarks.

All people in the Netherlands are insured as soon as they are born, being insured from the cradle to the grave. Such protective attitude on the part of the government has a tendency to smother the initiative of the individual and to paralize the industry of the nation as a whole.

Some time ago I said: What the almighty dollar is for the average American, so is the Social Providence for the average Dutch. Which of the two idols is to be preferred? We have to watch out not to fall a prey to either one. The dangers of being "bitten" either by the one evil or the other are surrounding us everywhere, no matter where we are because we take ourselves along with us. Besides, there are many more evils than social laws and the dollar, although the Scriptures teach us that the love of **money** is the **root** of all evil. When we are talking about the dollar, we are discussing money directly; when we are discussing social laws, we are talking about money in an indirect sense. Most of our everyday conversations boil down to one thing: money, either directly or indirectly. There is a constant craving, a constantly existing covetousness for it.

Am I propagating the abolishment of all social laws, because they are evil? Of course not, they can be a blessing.

Am I saying not to work so hard anymore, because the love of money is the root of all evil? Obviously not, it can be a blessing to be able to work hard.

Basically, all of life is solely a matter of "to be" or "not to be."

Biblically, and that's how God wants us to look at life, this means: Those who really want "to be" must know the "I AM", the all-sufficient Name which God used introducing Himself to Moses and the people of Israel, the same Name Jesus referred to while the Jews were disputing His pre-existence (John 8:58). Without the knowledge of I AM it's irrevocably a matter of "not to be", despite feelings of self-contentment and complacency aroused by any one idol, be it Social Providence, Social Security, or any other.

I have tried to depict some of our experiences in the light, or rather against the background of some facts, and we can truthfully say, that we are glad for having had such an opportunity to remain in Holland for one whole year, but we are also happy to be back "home" again.

B. Postma,
La Grange Park, Ill.

St. Catharines playing workers to perform at CLAC Convention '71

By Peter Dale.

CLAC will feature this year a multi-media festival with the **St. Catharines Playing Workers** under the direction of Mr. Ben Vandezande. Mr. Vandezande outlines the intent of the production in this way:

> A quick look into the lives of people around us reveals that many are caught in a frustrating cycle. The St. Catharines Playing Workers (or working-players) will present us with a picture of how family life has been mess-managed in our world. Family life in the creation is subject to the Law for life in the creation which brings blessing when obeyed and cursing when disobeyed. The working-players, therefore, begin at the creation showing the majesty of the Maker and the puffed-up character of the first man and woman: man makes idols, closes his eyes to the light of the Lord for the creation and seeks another "light." Families too have erected idols in their homes and live in the no-light of their false words. Family life has become cursed, a trap. Its frustrated members are looking for a way "out." Our players conclude by challenging us to break the reality-distorting-lights and give ourselves to Jesus Christ the Light of the world. Christ will put flesh on our dry bones; He will pick up the tattered pieces of our family lives and bind them together.
>
> It will not be the intent of the production to give us a carefully worked out argument for following Christ. Rather, it is the hope of the players that you will leave with an impression. An impression about life as it is, as it should be and can be in Christ. To help the players make the desired impact they will be aided by slides, films, music and lighting techniques. The response of the audience should be a dramatic Hallelujah shout to the Lord.

CLAC's Convention '71 will be addressed this year by two prominent evangelical leaders: Dr. Frank Peters, president of Waterloo Lutheran University (A Time for Radical Christianity) and Dr. Joel Nederhood, the internationally known minister of the Back to God Hour (Whitewash, Blackmail or Faith).

The **morning business session** begins at 9:00 a.m. during which reports, resolutions and future action will be presented; the afternoon **Education Session** with Dr. Peters begins at 2:00 p.m.; the **Smorgasbord Banquet** ($3.00) with Dr. Nederhood at 5:00 p.m.; the St. Catharines Playing Workers, the multi-media festival with community singing at 6:30 p.m.

The convention will be held in the Silverthorn Collegiate Institute, 291 Mill Road, in Etobicoke. Take Burnhamthorpe Rd. West exit off Highway 27 (if coming via 401, take Highway 27 south), one mile to Mill Rd. running south off Burnhamthorpe.

Missionary Centre in Baarn Celebrated Silver Jubilee

(Grand Rapids, Michigan) Twenty-five years ago on February 20 the Missionary Centre of the Reformed Churches in the Netherlands was opened in the village of Baarn, a short distance from Amsterdam. The Centre began with a director, the Rev. Barend Richters, and a part-time secretary. When the founding was celebrated on February 19, 1971 after twenty-five years of existence, 55 staff members, representing 7 departments assembled. The Centre's facilities include a large villa which a rich plantation owner in the Dutch East Indies built for his wife in 1900. Today much of the church's mission work is in Indonesia.

The mission activity in the Reformed Churches was traditionally diversified. When the Missionary Centre began, its purpose was to centralize certain mission activities. This was looked upon at the beginning with grave doubts by many in the churches who feared that the centralized organization would cause local initiative to lag. Today these objections have been silenced. At the present time the Centre is a 'service bureau' for such missionary activities as travel arrangements, shipment of goods, housing arrangements, preparation of literature, propaganda, the organizing of conferences, and secretarial work. The Centre also has a mission library and an archive.

From the beginning the Centre has had an ecumenical cachet. As the second quarter begins, the missionary training of the Reformed Churches in the Netherlands and the Netherlands Reformed Church is being carried on jointly in the Hendrik Kraemer Institute in Oegstgeest.

When the Rev. Richters had completed a year of work, it appeared that the Reformed Churches had contributed f 625,000 for missions. The budget for 1971 is eight million. The present director is the Rev. Anton Vos. (RES)

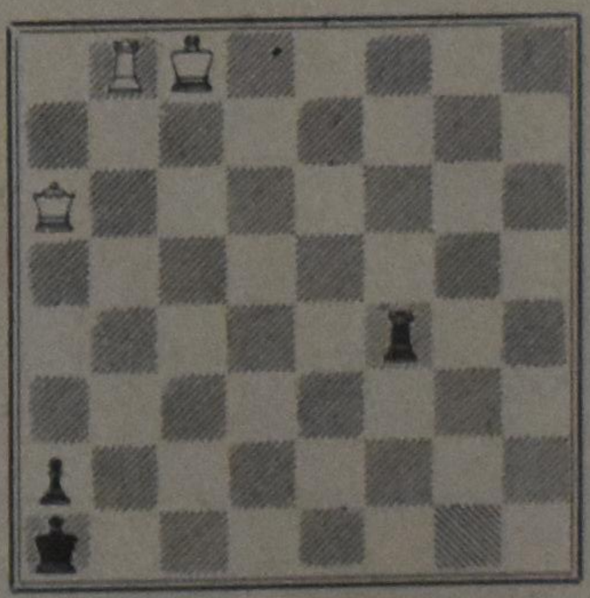
Let's Play Chess

Editor: Charlie Hess

FOR YOUR ENTERTAINMENT

The Ending which the German composer P. Heuäcker, published in "Deutsche Schachblätter" in 1938 is still drawing attention from genuine chess lovers. Look at the diagram. It seems to be a position reached in a game. Suppose you played white: how would you win? Well, let us try it out, but, please, try hard before you look at the solution.

Black: 3 pieces



White: 3 pieces

1. Q-R6 (Dh6) is very startling, the more so because it is the ONLY move which wins. 1. —, R-B1 (Tf8) ch; 2. K-B7 (Kc7), RxR (Rb8:); 3. Q-QB1 (Dc1) ch, R-N8 (Tb1); 4. Q-B3 ch, R-N7 (Tb2); 5. Q-Q4 (Dd4)!!, K-N8 (Kb1); 6. Q-Q1 (Dd1) mate. This is almost breathtaking, all based on that perplexing key move!

1. Q-K2? (De2)?, R-B1 (Tf8) ch; 2. K-B7 (Kc7), RxR; 3. Q-K5 (De5) ch, K-N8 (Kb1) would draw. 1. —, R-QB4 (Tc4) ch; 2. K-N7 (Kb7), R-N4 (Tb4) ch; 3. K-B6 (Kc6), R-B4 (Tc4) ch, 4. K-N5 (Kb5), R-B4 (Tc5) ch; 5. K-N6 (Kb6), wins.

2. —, R-B2 (Tf7) ch would not help either because of 3. K-N6 (Kb6) etc.

THE FRINGE OF THE GARMENT ?

(Continued from page 4)

we can ask if there is something Christian in it. I think that when somebody starts to make a work of Christian art with the purpose to bring forth Christian art, I think that's not a good start. You have to start with the intention to make art, and when you really are a Christian, Christianity and Christian thought will creep into that art.

"That is not to say that it is nonsense to have an Institute for Christian Art because in this institute we can talk about what's moving us as Christians to make art, we can talk about the intentions we have to make art."

We'd like you to be part of this community of artists, called the Institute for Christian Art. We'd like to share our vision of art for Christ's sake. We need to ask you for some of your precious time, or your energy if we are to continue this work. The work will not flourish in isolation. Art is not created in a vacuum, it needs to be supported by a broad spectrum of Christians who are convinced that it is time to confront the secular world with a Christian artistic witness. It is imperative that we know to what extent the community stands behind this work in order that we may begin this confrontation through the publication of our art in many forms. Our first effort in this direction has been produced in the form of an 1971 art calendar, showing a reproduction, in full color, of Henk Krijger's 'Somebody loves me', free to anyone who pays at least $25 toward maintenance of our Institute. We want to share our art with you through the publication of books, Christmas cards, reproductions etc. We want to make the Art Institute available to other publications in whatever way possible.



English artist Janice Russell, a second year Fellow at the Institute, as work on one of her striking Resurrection trees.

This Spring, we are planning a benefit concert for the Toronto community, featuring Dutch organist Erik Ingwersen. We will keep you informed about date and place as soon as it becomes available. These are just some of the ways in which we can share with you this vision of new art and song to God's glory.

Further information about the Institute can be obtained by writing to our temporary address, ICA, % 4984 Dundas Street West, Islington, Ontario.

Willem Hart.

From the Bookshelf

TUNED OUT

Maia Wojciechowska.
Harper and Row, Publishers, 1968. 125 pages, hard cover.

On the jacket of this book one of the comments is:

> "If older people don't really catch on to this book, I'll understand because they usually don't know what their kids are doing, or why. I would recommend this book to all parents with teenage kids. They might find out what their babies are doing on those nights when they say they're going nowhere."

Another quotation:

> "Maia Wojciechowska's book tells a more realistic story about drugs than any newspaper or magazine could possibly do."

And again:

> "Fiction is realism, and Maia Wojciechowska may just have described you or maybe your own son. What's in the book is really happening and no one can push it out of his mind."

With these comments I agree, although they do not provide an evaluation of the book.

The story is about two teenage brothers. Kevin has been attending college and has been out of town for a year. Jim is a high-school student. During the summer they come together and Jim learns of Kevin's addiction to LSD and experiments himself with the stuff.

The book describes in great detail the experiences which the boys have on their 'trips'. Kevin ends up in hospital after passing out on an acid-trip and seems to be on the way to recovery at the end of the book.

However realistic an account this may be of the horrors of drug addiction and the teenage world, Maia Wojciechowska is deserving of some of the severest criticisms for the "Tuned Out".

The book is utterly blasphemous. Therefore alone it is rejectable and totally undeserving of space on our bookshelves.

Although the book betrays a Roman Catholic background, it is disappointingly void of any positive world and life view. For this reason the book does not deserve any praise.

One might well ask why to proceed with a review of the book. The reason is firstly that the book is on the market and apparently has been unreservedly recommended by some critics. Secondly, the book describes today's situation of teenagers and drugs in vivid colours. No family with teenagers can remain totally unexposed to this danger. The reading of this account may serve to shake out of complacency, those who fancy that their teenagers do not have any problems. It may help parents and mature teenagers to better understand how our generation goes to pot.

The final paragraph of the book describes the philosophy of Maia Wojciechowska: "But I've got to prove it to myself that I can make it as a human being. On my own." The title might well have been: YOU'RE ON YOUR OWN, BABY!

Kevin has gone it alone since early childhood, which is suggested to be the major cause for his turning to dope. Jim carries alone the burden of guilt for his brother's condition, the brother whom he looked up to and adored so much and who has now gone down the steep hill.

Estrangement first from intimate relatives and later from society is pointed out as being at the root of the drug problem. Maia Wojciechowska's failure is that she does not deal with this basic problem at all. One is left with the delusion that with a proper dose of willpower the habit may be shaken and the problems overcome. However important a factor is constituted by willpower, it certainly cannot provide a solution in itself. Today's generation realizes all too clearly that changing, adapting to one's environment and growing up are not ends in themselves. Without a higher motivation these are merely exercises in hopelessness. The basic need of today's, and of all generations, is for a motivation which can endure the disillusionments which are our inevitable lot. It takes a set of values, higher than any of the enticements which lead to emptiness and the sense of being utterly forsaken.

This, of course, is religion. More specifically this is the way of Christ. 'Tuned Out' clearly illustrates the boys' need for each other, the need for a brother. The problem is that they unavoidably, outgrow each other, their relationship cannot endure. They have already 'outgrown' their parents, that relationship has also been destroyed. True value, therefore, must be sought in a relationship which is not affected by time and change, but which is enduringly 'with it' before, during and after 'growing up'. This is what Christianity is all about. This Brother is Jesus Christ. The author has completely failed to point out this Way. Read with discernment. The book will be found on the teenage-shelf.

N. J. Slothouber.
Waterloo, Ontario.

THE WORLD AROUND US

French Africa

The title of this article is really inappropriate since none of the countries in Africa belong to France anymore; it may be better to refer to these nations as 'Francophone Africa'. There is good reason to tie the countries in with France in some way because there are still very strong bonds between which was once the mother-country and which are now the former dependencies. The former colonies are now sovereign entities in their own right, but the ties with France are many and manifest themselves in such things as common technical assistance and economic development concerns, bisecting trade and financial interests, mutual security needs, shared cultural and educational goals, and a growing sense of community in a world fragmented by political turmoil and rapid social change.

The security ties France has with the francophone states south of the Sahara are really substantial. France is committed upon request, to provide 14 African nations with direct military assistance in the event of an external aggression; she has also agreed to aid a lesser number should domestic strife threaten the survival of local regimes — however. The French government is also the principal supplier of military equipment and trains almost all the armed forces of the former dependencies. When all this is combined with the **Union Africaine et Malagach** Defence Agreement of September, 1961, it becomes clear just how tied France still is to her former colonies. While de Gaulle was running France, the attitude toward Africa tended to be overprotective, and the French intervened frequently. For example, French forces were employed in the Cameroun in 1960 and again in 1961; in the Congo (Brazzaville) in 1960 and 1962; in Gabon in 1962, in Chad in 1960 and 1963, and in Mauritania in 1961.

All these interventions came at the request of the governments who were threatened by internal subversion. And although France honoured her commitments, by the second half of the 'sixties' a few people began to feel that this was the wrong way to aproach the problem of stable government in Africa. It was felt, and rightly so, that local African problems had to be dealt with in terms of the capacities or incapacities of the African governments. If they were incapable of meeting the responsibilities and imperatives of the day, France could not hope to reverse the tide for long anyway. Consequently, France decided to intervene less frequently, and although the result has been that a number of regimes have been overthrown and replaced with military dictatorships, the French policy has probably been the correct one. Only a handful of leaders have remained in office in the decade that has passed. At the same time France has severely reduced the number of forces stationed south of the Sahara — from 16,000 early in 1966 to less than 5,000 today. Her military aid programme, on the other hand, has increased from about $25 million in 1960 to in excess of $40 million in 1970.

Independence has not been easy for the new nations. In addition to occasional drastic and sometimes violent changes in government, there have also been a rash of disputes over boundaries which on at least four occasions within the past decade led to diplomatic ruptures. As a result of border disputes, armed conflict between Morocco and Algeria, and Morocco and Spain has broken out. There has been frequent intervention, or accusals of intervention in the affairs of adjacent states — most notably by Guinea, the Ivory Coast, Dahomey, Gabon, and the Congo (Brazzaville). Ideological differences and personal animosities make it very difficult for African leaders to achieve cooperation. For example, in November, 1970 Ivory Coast's President Houphouet-Boigny proposed that an accommodating stand toward South Africa should be adopted. This was met with a very cool reception in Guinea, Mali and the Congo (Brazzaville). The President of this latter nation, Marien Ngouabi has endorsed Marxist principles and has worked for very close ties with Communist China. This is being frowned upon by the other nations.

The main problem seems to be that the national leaders cannot mobilize all the different political loyalties within their country behind one common goal. The various interests within the new nation remain too segmented, and with each segment having its own leader which searches for a different goal from the national leader, violent changes of government occur frequently. The seizure of power by military juntas has been especially common and no answer has been found to this yet. Often the military leaders are honest and concerned men who get fed up with the wrangling politicians and use the arms at their disposal to gain power in the honest belief that they can do better than the politicians. As one military chieftain put it:

> The trouble with our country . . . is the separatism and regionalism with all their threats of division. The political leaders are not bad; they are men with great qualities who have rendered considerable service to their country, but they have proved that they cannot rise above personal quarrels. . . . Our objective is to introduce into this country a new style of politics in which the people will rally around a program and not around personalities.

The 'new style of politics' has not always been successful either. In the Republic of Dahomey, the military launched a coup in the mid-1960's, but the military regime could do no better than the civilians and the regime was also swept aside. Finally, on December 10, 1969 the country experienced its sixth military **putsch.** Since her independence in 1960, Dahomey has produced three republics, 13 governments, and interminable quarreling among claiments for power. Last May the country once again returned to civilian rule when three former presidents agreed to establish a ruling triumvirate in the form of a Presidential Council. President Hubert Maga, who held office from 1960 to 1963, is now serving as head of state and will be succeeded after two years by one of the other members of the Council.

Such a revolving door approach to politics hardly provides for stable governments. In general such frequent changes in government have not become typical of the area. The military leaders of Mali, who assumed governing authority in 1968, have performed admirably in bringing a divided country together. There is now a measure of realism and responsibility in government which is reassuring. Similarly, in Upper Volta the army has proceeded cautiously but constructively in its efforts to create a viable form of government. Last year a new constitution was introduced which calls for a four year transition period to civilian government. There seems a recognition present in most of the nations that legitimacy and longevity of governments cannot rest on coercion alone. The military interventions, therefore, do not seem the beginning of praetorianism, but a part of the difficult growing-up process of new nations.

There are other hopeful signs in the areas. French economic and technical aid continues at its previous high level. Private assistance has been averaging in excess of $65 million per year over the past decade and shows signs of increasing in the coming years. And the nations themselves have attempted to form organizations which will help all of them — some on the model of the European Common Market. It will take time, but the nations of French Africa should eventually become stable political entities.

J. J. Bout.

I SEE

Through my window I see
A leafless, fruitless tree
With branches stretching towards the sky
As if to give the wistful cry,
"Please, God. Clothe me from on high."

Through my glasses I see
A foolish, skittish tree.
The owner carefully does prune
Rebellious branches to attune
Tree's flat cry to his great tune.

Through my binoculars I see
A foliaged, burdened tree
With branches bending towards the earth
As if to mourn a possible dearth
Without enjoying its new birth.

Through my telescope I see
A happy, lively tree,
Each branch supported by solid wood
The blessed tree repenting stood
Working for its livelihood.

Through my Bible I see
That these are all the selfsame tree.
The tree is me. The owner is He
Who cared for me on Calvary.

Wellandport, Ont.,
March, 1971.
Andy Borger

PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Wisdom won at last

In the bulletin of Kingston Christian Reformed Church the Rev. J. Geuzebroek, who served Scarborough-Toronto before, wrote under the heading "Good News" his impressions on the decision taken by the special March session of Classis Toronto:

"So often we hear and see things in the church that make us feel distressed. We all know, I think, about much unrest and friction that was present in Classis Toronto for so many years and particularly centered around the Toronto II (Weston) church. Recently a special meeting of Classis Toronto was held in the presence of a Committee appointed by Synod '70. Against all expectations, Classis succeeded in bringing about understanding and a new spirit of acceptance. I don't need to go into details, but since I have been so close to this conflict for many years, I want to share my joy with you. There was much urgent prayer before and during this meeting. The Lord has shown that if we meet in that humility of complete dependence upon Him, He will work and grant us His healing power."

From the Willowdale-Toronto Christian Reformed Church bulletin I take the details of the matter as described by the Rev. L. Tamminga:

"Classis Toronto met with the Synodical Advisory Committee of Synod. Classis accepted the four recommendations of the Committee in the hope that they may lead to full reconciliation. Because of the importance of this matter the recommendations follow in full:

1. The committee recommends to individual members, protesting the actions of the consistory of Second Church, that they apologize for rash and sweeping statements, disrespectful of the office bearers in the church of Christ; to promise to abstain from exerting due pressure upon consistory and congregation in the fulfillment of their task; and to return to regular and faithful attendance of the services of the church of which they are members.

2. The committee recommends to the organizations, that they refrain from interfering with the exercise of the offices within the church, and from actions and statements that stir up distrust and enmity among fellow believers in their church life and Christian activities; and that they seek meaningful discussions with fellow believers about the nature and methods of Christian action in the world.

3. The committee recommends to the consistory of Second Church that it take pastoral care of all members according to the demands of Christ; give leadership in the congregation toward the establishment of mutual trust and harmony; apologize for statements and publications of persons and organizations; lift censure imposed upon the families involved for the purpose of reconciliation; change consistorial procedure and customs in such a way that the work of the Lord may proceed according to His demand, and that the consistory honour its commitment to Classis Toronto and the denomination according to its God-given place and responsibility in the fellowship of the church.

4. The committee recommends to Classis Toronto that it deal with Second Church of Toronto and its representatives in pastoral care and love.

Classis adopted the above recommendations of the Synodical Committee as its own. Classis also added a resolution of its own expressing regrets about its own shortcomings in the past in dealing properly with these problems. The members of the churches of Classis Toronto are urged to pray that these decisions may be used of the Lord to bring about reconciliation and harmony."

All this provides good news, indeed. The Lord has done a great work in Classis Toronto, showing His faithfulness to those who call on Him in their helplessness. Let us continue our ardent prayers for Classis Toronto that these decisions may result in restored unity in the Lord.



FISH

John 21:1-14

This story is wellknown, yet far richer than we may imagine. Upon Jesus' advice the disciples, astonished, were suddenly catching more fish than they could handle. Coming ashore to bring some fish, as the Lord had asked for, they noticed a charcoal fire with fish and bread on it. Then Jesus said, "Bring some of the fish you have just caught."

Isn't this amazing? Apparently the Lord doesn't need our hard labor for Him. We cannot do a thing to make Him richer. Even our tools and our results come first of all from Him. All of them are given. Without our risen Lord we cannot do anything.

However, in His marvelous grace He still acknowledges our work: bring the fish y o u have caught! bring the results of your labor! bring the books and the articles you have written and the sermons you have preached!

The Lord does not need anyone of us but He wants to make use of everyone of His own. He wants to give sense to our lives. He wants us to live in the endless riches of His service. Bring the children you are educating! Bring the sheep and the lambs you are taking care of!

This is the shining glory of Jesus' resurrection in our earthly life. All that we call ours is granted by Him. Dedicate it to Me, He urges.

In all your action and struggle, never forget: we are privileged to serve our living Lord!



SCAN NER

PUBLIC AID TO PRIVATE SCHOOLS

Billy Graham, in an address prepared for delivery March 14 at a Cleveland meeting of the National Conference of Christians and Jews, called for public aid to private schools. It was the first time the Southern Baptist evangelist has taken such a stand.

Graham stressed that he was "irrevocably committed" to the traditional separation of church and state. But he noted that "religiously oriented schools all over the nation are threatened with bankruptcy."

His remarks were set in the context of an uncompromising witness to his personal commitment to Christ as Saviour. "It seems wrong in principle for people to be taxed to support truly secular education while at the same time having to pay for educating their children in church schools," Graham asserted. "Protestant, Catholic, and Jewish Americans are now helping to pay for materialistic, atheistic . . . and in some instances anti-Christian and anti-Semitic teaching."

Graham again urged the return of prayer to public schools. "Students should have the right to pray silently on a voluntary basis or to repeat prayers used in the Supreme Court or before Congress," he said. "I also believe that the Bible should be read . . . perhaps limited even to the Ten Commandments," he added.

From: "Christianity Today".

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SHORT SERMONS

Taken from Christian Cynosure:

If prayer does not drive sin out of your life, sin will drive prayer out.

If I don't stand for something, I will fall for anything.

He stands best who kneels most.

God puts the Church in the world; Satan puts the world into the Church.

If God has called you, do not spend time looking over your shoulder to see who is following.

To realize the worth of the anchor we need to feel the storm.

Salvation may come quietly, but we cannot remain quiet about it.

Better never to have been born at all, than never to have been born again.

We ought so to live Christ as to compel others to think about Christ.

God's heart is our habitation; our heart is God's habitation.

O GLORIOUS MANSION ABOVE

"On the Road to Damascus" carried this moving and extremely comforting message:

At Middelburg, Pieter Lindenburg, aged 20, passed away. He was a student at the Technical High School. His father wrote to me:

"When I received the latest issue of 'In de Rechte Straat' (our Dutch edition), I realised that I had not told you at Velp of the passing of our eldest son Peter. It is still not too late however. We are living daily with his departure to heaven — and we would like to tell you all of God's comfort. This consolation is possible through the mighty witness of our boy on his sick bed. Beside the Scripture readings and verses which he had given to us for the funeral service while still alive, he gave as a closing hymn: Thine be the glory, Christ our Lord. This closing hymn for his funeral service he gave to Janny, my wife, only a few hours before God took him home; after knowing for two years that he had cancer, the Lord prepared him to meet his Saviour without fear.

The last five weeks on his sick bed, he used every hour when he had strength, to show to every member of the family, and teachers, students and friends, the way to Jesus. He told me: 'I am curious for that mansion above, I want to see it. I am so glad I know Jesus. In Him there is strength'.

On Sunday we talked together: 'Are we sorrowful enough now that he is no longer with us?' Our minister wrote in the Church Magazine: 'If ever I have seen the power of faith, it was in Pieter Lindenburg. And I know he has meant so much for many. Therefore we thank God for what he has given us in Pieter Lindenburg'. The words of God's holy book are very valuable, what a help and what a wonder to have the Bible as our only surety.

Janny read to him from God's Word four times a day and at night sometimes he asked her: 'How was that written?' The Bible was his compass and food. I still hear him say: 'Satan has no longer a hold on me. I am not bound to anything any longer. I go to my Saviour'. And so we were allowed to say to our child — "'till we meet again".

HITHER and YON

BEES IN THE SUNDAY SCHOOL!

The minister of Stony Plain, Alta. C.R.C. hears a message in them:

There are some of God's creatures who are wanted in church but do not come: others of God's creatures come but are not wanted. Last Sunday during Sunday School the bees wintering in the walls got warmed up and made their entrance in the auditorium. The same Spirit that gives life and warmth to all God's creatures also gives life and spiritual warmth to his people. That is why these creatures of God feel in the hearts the compulsion to be with God's people on the Lord's Day. Consider the bees!

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In the Brooks, Alta. C.R.C. bulletin contained news items:

— The Association for the Advancement of Christian Scholarship sent a copy of "The A.A.C.S. in the Christian Community", an 11-page booklet explaining this very important work of establishing a Canadian university and the need of a Christian University in Canada to give our young people a Christian out-look on life and to provide our Christian colleges with professors with a distinctively Biblical Reformed training, consistory decided to ask the A.A.C.S. for 30 copies of this booklet to distribute to each home in our congregation.

— Iron Springs Overture #3 regarding overturing "synod to withdraw all quota support for the Calvin College graduate studies program." This overture was defeated by one vote in Classis. Therefore Iron Springs consistory may decide to send it to synod themselves. If they do, our consistory has voted to send a letter of support to synod regarding this overture. Other consistories in Southern Alberta are also doing this.

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Cornwall C.R.C., Ont., where recently the dedication of a new church building took place, sees an important responsibility close by:

WHO TAKES CARE OF HOMELESS CHILDREN IN CORNWALL AND AREA?

This is one of the questions that a social worker and a film will try to find answers to. This evening is sponsored by Young Couples. They invite anyone who is interested to join them.

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The bulletin of Maranatha C.R.C. of St. Catharines, Ont. carried this note, written by the pastor:

I have received a petition-form petitioning the government of Ontario **not** to permit the sales of beer and other related products in other than already licensed Government Outlet Stores. The request is that signatures be collected to be presented to the government. It is apparently a province-wide campaign and the committee in Toronto hopes to gather much support. Is there anyone who would like to volunteer to work on this and collect signatures? Please contact me about it. I will have this form with me this morning.

•

In Calgary, Alta. (Emmanuel C.R.C.) a lady without any christian background was led by the Lord's Spirit to join His church. In the service in which she made public profession of faith and was baptized, her personal testimony was printed in the church bulletin:

TESTIMONY

Today is a very special day for me. A day on which I have the opportunity to profess that in which I believe publicly.

It is quite different from the first Sunday when I came to the Emmanuel church, 3½ years ago.

With no religious background, I had to get used to a lot of things. It also took a while to realize and to admit that God had come into my life and that He wanted me as one of His own.

There have been times that I wanted to throw everything away and give up the things I was doing within the church.

But God didn't let me. He always brought circumstances or people on my way who convinced me to go on.

And that's why I am here today. To profess that in spite of everything I wanted to do, God came and stayed and gave me the faith that He is there also for me.

•

The minister of Hebron C.R.C. of Whitby, Ont. put important questions before his flock and before all of us, in the church bulletin:

I heard the story of the minister who started his Sunday morning service with this question: How many of you have prayed this morning that God would use me and my talents to speak to you this morning? He insisted that his question would be answered. Very hesitatingly a few hands went up, very few. The minister said: well, what do we expect if it is that way. Let's all correct ourselves and now ask the Lord that He will make Himself known. I was told that that congregation had a very blessed fellowship with God's Word that morning. The story was told me by a minister of the United Church and it reminds me of the necessity for continued prayer for one another. Also with one another. A church that prays together, truly and really, can only stay together.

I am ready now to repeat that question of the minister in that story. Do you pray for the church? Do you pray for the sick in particular? Do you pray for the elders and deacons? Do you pray for the Council? Do you pray for the Young People society and other societies? Do you pray for the catechism activity? Do you pray for finances of the church? Do you pray for the wayward? Do you pray for the preaching and the preacher?

If you must answer any of these questions negatively, then I ask one more question: What can you expect?

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In Ontario the struggle for the full rights of Christian (private) Education goes on: it attracts more and more people from different backgrounds. Taken from one of many bulletins which carried the same announcement:

PROMOTION OF CHRISTIAN EDUCATION

Public panel discussion held at Stirling Hall (Queen's University). Topic — "Should Ontario parents have the right to choose the type of education they want for their children?" Panelists: Mr. L. Dennis, director of Education for Leeds-Grenville and co-author of Hall-Dennis report; John Olthuis, Representative for Ontario Alliance of Chr. Schools; Rev. E. Davey, United Church Minister in Kingston; and Mr. R. Doyle, Superintendent of Local Separate School Board. Everyone is urged to attend. Take along friends, neighbours, and spread the word around.

FEDERALISM

From Latin: foedus, a league or compact or treaty. The word expresses the federal principle of government or organization. It designates a group of states or provinces formed by a compact in which each member agrees to subordinate its power to that of the central authority in common affairs.

TRY IT

No. 40

Although the slavery in Egypt was very bad, g o n e is it!

Solution of No. 39:

Ahasuerus (sure haus)

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth announcements ... $4.50

Marriage and Engagement announcements $6.00

Anniversary announcements ... $7.00

Notifications of death ... $6.00

"For Sale" and "Want" advertisements up to 25 words $4.00. Every word more 15¢.

For "letters under number" $1.00 extra.

Mr. & Mrs. W. C. De Vries of Hamilton, Ont. and Mr. & Mrs. A. H. De Vries of Ottawa, Ont. are pleased to announce the engagement of their children

ERNA and HARRY

on May 1, 1971.

Mr. & Mrs. Peter De Waard of Dundas, Ont. are pleased to announce the forthcoming marriage of their daughter

MARGARET

to Mr. Matthew Schoonderwoerd, son of Mr. & Mrs. H. Schoonderwoerd of Leiden, The Netherlands.

The wedding will take place D.V. on April 30th, 1971, in the Calvin Chr. Ref. Church of Dundas, Ont.

Rev. W. Renkema officiating.

Mr. & Mrs. J. J. Van Dam of Redcliffe, Alta. are pleased to announce the forthcoming marriage of their only daughter

JOANNE

to

Mr. RALPH HENRY SCHWEITZER

youngest son of Mr. & Mrs. J. C. Schweitzer of Edmonton, Alta.

Wedding to take place on May 1, 1971 in the First Christian Reformed Church, Medicine Hat, Alta.

Rev. A. Schweitzer, brother of the groom, officiating.

Mr. & Mrs. Dick Both, Southampton, Ont. thank the Lord for the safe arrival of 2 grandsons:

Thankful and joyful parents are: Geraldine and Hank Both, Smithville, Ont.

Born on March 15, 1971 at St. Joseph's Hospital, Hamilton, a son

MATTHEW EDWARD,

a playmate for Danny and Denise.

Eleanor and Peter Both, Southampton, Ont.

Born on March 19, 1971 at Southampton Hospital, a son

DENNIS CHRISTOPHER,

a wee brother for Douglas.

With thanks to God we announce the birth of our son

ERICK LAMBERT

Born: March 31, 1971.

9 lbs. 7 oz.

A brother for Robbie.

Hieke and Caroline Janssens.

Arthur Street R.R. # 2.
Thunder Bay (Ont.).

With thankfulness to the Lord, we joyfully announce the birth of our first child, a son

ALAN DAVID

Born April 2, 1971.

Max and Liz Meijer, nee Vanderwel.

258 West 16th Street,
Hamilton, Ontario.

Thankful to the Lord, we announce to you the birth of our daughter and sister

ANNETTE JOANNE

born on April 5, 1971.

Rev. & Mrs. A. A. Van Geest
James
Sally
Freddy

2023 - 52nd St. N.W.
Calgary 45, Alberta.

Grateful to the Lord, we are happy to announce the birth of our second child, a daughter

HEATHER MARION

A sister for Connie.

John & Henny Kuipers (nee de Jong).

Pickering, Ont.
April 5, 1971.

With great joy and gratitude to God, we are happy to announce the birth of our daughter

ELAINE TANYA

A sister for Barbara & Michael.

April 8, 1971.
Bert & Tilly Zwiers.

2451 Rossini Blvd.,
Windsor, Ont.

Soli Deo Gloria.

1921 — 1971

Zo de Here wil hopen wij op 23 april 1971 met onze ouders en grootouders

HENDRIK JAN STEENBERGEN

en

MARGJE STEENBERGEN—HUMMEL

de dag te herdenken dat ze 50 jaar in het huwelijk zijn verbonden.

Wij danken de Here voor onze ouders en bidden of Hij hun in het klimmen der jaren nabij wil zijn en hun nog wil sparen voor elkaar en voor ons.

Hun dankbare kinderen:

Tim & Ann Steenbergen, Burnaby, B.C.
Roely & Wieger Koops, Weerwille, Holland.
Jenny & Willem Dekker, Almelo, Holland.
Dien & Jans Hessels, Leggelo, Holland.
Ernie & Ena Steenbergen, Burnaby, B.C.
Lammie & Henry Rumph, Moorefield, Ont.
Swansea & Jerry Fluit, St. Catharines, Ont.
Tine & Tinus Vandenberg, Moorefield, Ont.
Henny & Hilbert De Roo, Strathroy, Ont.
Fijgje & Tieme Van Dyk, Ruinerwold, Holland.
Roelof & Janny Steenbergen, Koekange, Holland.
Lutina & Hendrikus Van der Veen, Den Helder, Holland.
58 kleinkinderen.

Dorpstraat 2,
Koekange (Dr.), Nederland.

Vlagtwedde Holland 1921 — Point Edward Canada 1971

With much thankfulness and gratitude to God, we hope to celebrate with our parents and grand- and greatgrandparents

ALE VENEMA

and

JOHANNA VENEMA—DE VRIES

the occasion of their 50th wedding anniversary on April 30, 1971.

Their grateful children:

Nelly and Albert Zomer, Sarnia, Ont.
Martha and Bastiaan Vander Zalm, Salt Lake City, U.S.A.
Antje and Gerrit Baars, Sarnia, Ont.
Nicky and Marinus Hofman, Salt Lake City, U.S.A.
Johanna and Jan Stellaard, Port Alberni, Vanc. Island.
Sijbren and Charlotte Venema, Point Edward, Ont.
And 22 grandchildren and 2 great-grandchildren.

Open house will be held at their home on May 1, 1971 in their home between 2 and 5 o'clock.

503 Charles St.,
Point Edward, Ont.

"Great is Thy faithfulness o God our Father,
There is no shadow of turning with Thee."

On April 16, 1971 we hope to celebrate with our parents and grandparents

JACOB ZEVENBERGEN

and

AUDREY ZEVENBERGEN—VLIELANDER

the occasion of their 40th wedding anniversary.

That the Lord may spare them for each other and for us all, is the wish of their children:

Maartje & John Wolters
Coby & Bill Heyns
Jack & Jenny Zevenbergen
Arie & Alice Zevenbergen
Audrey & John Neerhof
Len & Diana Zevenbergen
Jane & Paul Lenahan
Gerda & Vida Zevenbergen
and 24 grandchildren.

R.R. # 1,
Hepworth, Ont.

1921 Soli Deo Gloria. 1971

D.V. hopen wij met onze geliefde ouders en grootouders

STEVEN KOELEWIJN

en

REINTJE KOELEWIJN—DUYST

op 8 mei 1971 de dag te gedenken van hun 50-jarig huwelijksjubileum.

Dat ze nog lang gespaard mogen blijven is de wens van hun dankbare kinderen, kleinkinderen en achterkleinkind.

Receptie zaterdag 8 mei 1971 van 3—5 in de namiddag, thuis 131 Cedar St., Galt (Ont.).

Ruinerwold 1926 — Wellandport 1971

On Saturday, April 24, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

ALBERT ROELOF KIERS

and

ROELOFJE KIERS—KARSTEN

their 45th wedding anniversary.

We pray that the Lord may give them many more happy years together.

Their thankful children:

Roelof & Gre Kiers, Stoney Creek, Ont.
Jan & Hanny Kiers, Wellandport, Ont.
Annigje & Jan Wensink, Maxville, Ont.
Tryntje & Henk Van Brederode, St. Ann's, Ont.
Anny & Cees Rootselaar, Fort Macleod, Alta.
Grace & Klaas Visser, Taber, Alta.
Otto & Tina Kiers, Vineland, Ont.
Jans & Susan Kiers, Wainfleet, Ont.
Albert & Freda Kiers, Wellandport, Ont.
Jerry & Netty Kiers, Strathroy, Ont.
Jane & Mike Draaistra, Grassie, Ont.
Bill & Joanne Kiers, Stoney Creek, Ont.
Piet & Lena Kiers, St.Catharines, Ont.
and 46 grandchildren.

Opn house will be held at the Odd Fellow Hall, Wellandport from 2-5 p.m. on that day.

All friends and relatives will be welcome.

R.R. # 2,
Wellandport, Ont.

On Saturday, April 24, 1971 D.V. we hope to celebrate with our beloved parents and grandparents

AREND BISSCHOP

and

AALTJE BORK

their 40the wedding anniversary.

Their thankful children:

Chatham, Ont.:
Art and Marion Bisschop.
Arthur, Gerald, Betty Ann, Aileen, Wayne, Keith.

Chatham, Ont.:
Jessy and Cees Timmerman.
Martin, Arthur, Letty, Kenneth, Garry, John, Jeannie.

Detroit, Mich., U.S.A.:
John Bisschop.

Northwood, Ont.:
Harm and Anny Bisschop.
Lorry, Bobby, Jeffry, Karen.

Chatham, Ont.:
Henny and Bram Schoon.
David, Brian, Linda.

Thamesville, Ont.:
Hilbert Bisschop.

Kent Bridge, Ont.:
Bill and June Bisschop.
Martha, Billy.

Chatham, Ont.:
Glenda and Jim King.
Jimmy, Johnny.

Penetanguishene, Ont.:
Henry and Anette Bisschop.
Cheryl, Sean.

Chatham, Ont.:
Ralph and Connie Bisschop.

Toronto, Ont.:
Albert Bisschop.

Thamesville, Ont.:
Tim Bisschop.
Nancy Bisschop.

R.R. 4, Thamesville, Ont.

On Thursday, April 29, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

NICOLAAS VREUGDENHIL

and

CORNELIA ADRIANA FRANCINA VREUGDENHIL, nee BUITELAAR

their 35th wedding anniversary.

That our Heavenly Father may bless them and keep them in His care, is the wish of their children and grandchildren.

Brampton, Ont.:
Frances & Tom Alkema.
Ron, Audrey and Bryan.

Chatham, Ont.:
Kees & Liz Vreugdenhil.
Nin, Helen and Audrey.

Wyoming, Ont.:
Jim & Christina Vreugdenhil.
Paul, Gordon and Karen.

Brantford, Ont.:
Nick & Ann.

St. Catharines, Ont.:
Lena & Piet Kiers.
Kenny and Jeffrey.

Reception will be held on Saturday, May 1, 1971 at the Church Hall, Patterson Ave., Brantford, Ont. from 7:30-9:00 p.m.

38 Buckingham St.,
Brantford, Ont.

We are grateful to the Lord that we may celebrate with our parents and grandparents

JAKE BUMA

and

THELMA BUMA—TALSMA

their 25th wedding anniversary, on April 24, 1971.

Their thankful children:

Peter and Edna Buma, Whitby, Ont.
Harry and Shirley Vanderheul, Caesarea, Ont.
Hank and Audrey Buma, Blackstock, Ont.
Peter and Tena Van Ryswyk, Blackstock, Ont.
Percy and Helen Brown, Bowmanville, Ont.
Jake and Pat.
Albert.
Trixie.
Thea.
Bobby.
Donnie.
Janie.
And 14 grandchildren.

R.R. # 1,
Enniskillen, Ont.

Hijken 1946 — Beamsville 1971

On April 25, 1971, the Lord willing, we hope to celebrate with our parents and grandparents

RICK DOORNBOS

and

HILLY DOORNBOS—DATEMA

their 25th wedding anniversary.

May God spare them for each other and for us for many years to come.

Their grateful children:

Ineke & Roel DeJong
Caroline
Richmond, B.C.
Martin
Rudy
Beamsville, Ont.

Open House will be held at the Women's Institute Hall, Rittenhouse Road, Vineland, Ont., where all relatives and friends will be received from 7.30 p.m. on April 24th, 1971.

155 William St.,
Beamsville, Ont.

De Here nam tot Zich onze geliefde man, vader en grootvader

ANTOON VLAAR,

6 april 1971, op de leeftijd van 57 jaar.

Psalm 23.

T. Vlaar—Zylstra.
Luther en Diane Ward en Lee.
Nellie Vos.

2nd Avenue,
Vineland Station, Ontario.

In His infinite wisdom, the Lord suddenly took unto Himself, on April 6th, 1971, our dear beloved son-in-law, brother-in-law and uncle, in his 58th year,

TONY VLAAR,

husband of Truus Vlaar-Zylstra.

"Happy are the dead, who from now on die in the service of the Lord! They will enjoy rest from their hard work; for they take with them the results of their service." Rev. 14:13

Mr. and Mrs. B. Zylstra Sr., Woodstock, Ont.
Mr. and Mrs. G. Vander Hill and fam., Mt. Brydges, Ont.
Mr. and Mrs. A. Wallace and fam., Sarnia, Ont.
Mr. and Mrs. H. Neutel and fam., Woodstock, Ont.
Mr. and Mrs. J. Jonkman and fam., Sarnia, Ont.
Mr. and Mrs. J. Zylstra and fam., St. Thomas, Ont.
Mr. and Mrs. B. Zylstra and fam., Strathroy, Ont.
Mr. and Mrs. W. Zylstra and fam., Ingersol, Ont.
Mr. and Mrs. D. Zylstra and fam., Woodstock, Ont.
Mr. and Mrs. M. Zylstra and fam., Vancouver, B.C.
Mr. and Mrs. G. Zylstra and fam., Grand Rapids, Mich.
Mr. and Mrs. H. J. Evers and fam., Wellandport, Ont.

Na een leven van ziekte en zorgen heeft de Here tot Zich genomen onze lieve moeder en grootmoeder

FREDERIKA STEVENS—BLOEMENDAL,

sinds 20 november 1970 weduwe van H. Stevens.

Zij mocht bijna 76 jaar oud worden.

Met haar blij en sterk geloof in haar Heiland heeft ze al haar ziekte en teleurstellingen blijmoedig gedragen. Met dit geloof zal zij nog tot ons spreken, lang nadat zij gestorven is.

Zij is nu verlost, God heeft haar welgedaan.

Rom. 8:18 was haar troost.

Hun bedroefde en dankbare kinderen:

Drayton, Ont.:
R. Stevens.
H. Stevens—Streutker.

Zwinderen, Ned.:
W. Stevens.
S. Stevens—Bouwers.

Moorefield, Ont.:
H. Stevens.
M. Stevens—Askes.

Zwinderen, Ned.:
L. Stevens.
L. Stevens—Euving.
en kleinkinderen.

9 April 1971.

For rent in Muskoka Area: Furnished

2-BEDROOM COTTAGE

on private 2½ acre wooded island. Gas stove, fridge, lights. Mrs. M. Kooger, R.R. 1, Cannington, Ont. Phone 705 - 432-2147.

BLINK BONNIE HOUSEKEEPING COTTAGES

2 & 3 bedrooms, $60 - $70 weekly. On highway 35 and Shadow Lake, Coboconk, Ont. All conveniences. H. Vegter, 6 Colton, St. Catharines, Ont. Tel. 935-8173.

On April 3rd, 1971 the Lord took to Himself our dearly beloved husband, father and grandfather,

THYS KRAMER,

at the age of 56.

Mrs. B. Kramer, nee De Jong.
Stewart and Marianne Kramer.
Menno.
Bob.
Jerry and Lidy Kramere.
Jennifer.
Wilma.
Helen.
Benjamin.
Gary.
Marty.
Timmy.

106 Ewen Rd.,
Hamilton, Ont.

On Saturday, April 3, 1971 God took up onto Himself, after a long illness, our beloved brother and uncle

THIJS KRAMER,

husband of Mrs. B. Kramer, nee De Jong.

Hamilton, Ont.

Petrolia, Ont.:
J. Kramer.
S. Kramer—Bruinsma.

Toronto, Ont.:
C. Beuving.
M. Beuving—Kramer.

Vancouver, B.C.:
H. Van Veller.
H. Van Veller—Kramer.

Petrolia, Ont.:
George.
Edie.
Grace Alice.

Rev. 7:9-17.

On April 6th, 1971 the Lord took unto Himself our beloved mother and grandmother

GRACE VEENSTRA,

at the age of 77. Wife of the late John Veenstra.

John 11 vs. 25.

Henry & Gale Wemekamp, R.R. 1, Picton, Ont.
Harm & Jean Veenstra, Bloomfield, Ont.
Jim & Betty Zylstra, R.R. 1, Picton, Ont.
Walter & Audrey Veenstra, R.R. 3, Streetsville, Ont.
Harry Veenstra, R.R. 1, Hillier, Ont.
Andy & Ada Veenstra, 134 Elisabeth Cr., Whitby, Ont.
Bert & Jane Veenstra, R.R. 2, Picton, Ont.
Arnold & Dinie Veenstra, 276 Fiddler's Green Rd., Ancaster, Ont.
and 30 grandchildren.

16-year-old boy would like a

SUMMER JOB

preferably on farm, in the vicinity of Jarvis or Hamilton. Write to: B. Westerik, 24 Kern Drive, Transcona 25, Manitoba.

SCHOOLBUSES FOR SALE

1964 Mercury, 60 passengers.
1962 G.M.C., 48 passengers.

Contact for Calvin Christian School at Drayton, Ont. Mr. Henry Zoer, R.R. 2, Wallenstein, Ont., phone (519) 638-2270.

EXPERIENCED BREAD-PASTRY BAKER

needed. Queenston Bakery, 27½ Queenston Street, St. Catharines, Ont. Phone 684-9112.

For FARM ADS, ETC. see page 2

WORLD CONTACT CANADA

Executive Council World Contact Canada:

J. van der Woerd, LL.B., Hamilton, Ont. (President)
Drs. H. van Silfhout, Toronto, Ont.
L. J. Dorgelo, Burlington, Ont. (Secretary)
Rev. H. Van Andel, Burnaby, B.C.
D. Farenhorst, Hamilton, Ont.
P. Hanhart, C.A., Lethbridge, Alta.
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Rev. J. Keuning, Ancaster, Ont.
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Rev. G. van Dooren, Burlington, Ont.
Rev. J. van Wezel, S.C.J., Kenilworth, Ont.
Prof. Dr. J. W. Wevers, Toronto, Ont.

Affiliated with

WERELD CONTACT The Netherlands

FOUNDED IN 1959
A NON PROFIT ORGANIZATION
MEMBERSHIP OF MORE THAN 15,000 FAMILIES

The aim of World Contact Canada is the promotion of the interests of immigrants and the preservation of their cultural heritage.

● ● ●

Encouraged by the results of last year's essay-contest, World Contact Canada has made up a program for 1971. This time contests for every age-group, with attractive prizes for the best entries. There is only one general condition: to participate one has to be a member of World Contact**

CATEGORIES — CONDITIONS — AWARDS

ART CONTEST

Age appr. 6-12 years.
Grade school students.
Only pen and ink or charcoal drawings, no oils or water-colours. The choice of subject is left to the discretion of the contestants. State grade and age.

THREE PRIZES: first $50.00
second 25.00
third 10.00

Date of closing: Sept. 1, 1971

ESSAY CONTEST

Age appr. 12-18 years.
High School students.
Subject essay: "What my relatives told me about their first impressions and experiences in Canada".
Write in English and no more than 1000 words.
State grade and age.
THREE PRIZES: first and second a return trip to Holland each, 3rd $100.00

Date of closing: June 1, 1971

ESSAY CONTEST

For College and University Students.

Subject essay: "How to improve the cultural relations between Canada and the Netherlands".

In English only.
No more than 1000 words.
One prize will be awarded:
a scholarship of $250.00

Date of closing: August 1, 1971

SUGGESTION BOX

For everybody.
Irrespective of age.
Suggestion box: "What kind of activities do you think World Contact should organize for":
a) Adult members in Canada
b) Children.

THREE PRIZES:
1st $50.00, 2nd $40.00, 3rd $30.00

Date of closing: Sept. 1, 1971

STORY CONTEST

For everybody.
Irrespective of age.
Story about: "Something funny happened to me."
In English or Dutch.
No more than 1000 words.
THREE PRIZES:
1st $50.00, 2nd $40.00, 3rd $30.00

Date of closing: Sept. 1, 1971

PHOTO CONTEST

The choice of the subject is left to the discretion of the contestant.
Photos must be black and white, 8 x 10" glossy or smooth surface of a quality suitable for reproduction in the printing medium. In submitting photos, permission is granted to World Contact for unlimited but not exclusive use of each entry. For such use World Contact will pay $5.00 at the time the photo is first used. State age.
THREE PRIZES: 1st $50.00, 2nd $40.00, 3rd $30.00.

Date of closing: September 1, 1971

SLOGAN CONTEST

For everybody.
Irrespective of age.
He who enters the best slogan, which can be used by World Contact Canada, will be honoured with a prize of $25.00.

Date of closing: Sept. 1, 1971

MEMBERSHIP DRIVE

All members in the Netherlands as well as in Canada can participate.

A membership from October 1, 1970 till October 1, 1975 is only $10.00. An ideal gift from parents and grandparents in the Netherlands; their children and grandchildren in Canada can participate in all activities of World Contact. The following premiums will be made available:

a) for introducing three new members:
the book: Peter goes to Holland.

b) for introducing 10 new members:
the record "Thank you Canada" published on occasion of the commemorative meeting in Ottawa in May 1970.

c) The person who introduces the most new members before Jan. 1, 1972 receives a free K.L.M. return trip to Amsterdam or Amsterdam to Canada return. (This part of the contest is not open to members of the Executive Council and contact persons).

* All entries submitted become the property of World Contact Canada.

* All entries must be made by the persons submitting the entry, the name and address securely attached to the entry. They must be original work (no copy work) of subjects suitable for publication in the productions of World Contact.

* All entries to be sent to: World Contact Canada, p.o. box 662, Burlington, Ont.

* The panel of judges will be:
Mrs. B. M. N. van Silfhout-Blok, High School Teacher, Toronto
Prof. Dr. J. W. Wevers, University of Toronto
Prof. Drs. F. P. Koffyberg, Brock University, St. Catharines, Ont.
Dr. A. J. Verster, Doctor, Beamsville, Ontario
Mr. G. Brender a Brandis, Artist painter, Carlisle, Ontario.

* The decisions of the judges with regard to the award of prizes are irrevocable.

** Members are those families who have paid or will pay their contribution ($10.00 for the period of October 1, 1970 till October 1, 1975 or $5.00 for 2 years). A family membership includes resident children under 21 years of age. Contribution can also be paid in the Netherlands (fl. 35.00 on giro 1.35.55.00 in the name of Wereldcontact Arnhem, stating name and address of the person for whom the contribution has been paid for.)

Membership 5 YEARS only $10, or $5.00 for 2 years

A NICE PRESENT FOR GRANDPARENTS, PARENTS, ETC.

SOME ACTIVITIES AND SERVICES OF WORLD CONTACT CANADA

World Contact — EXHIBITION OF WORKS BY DUTCH PAINTERS, Group Bergen co-sponsored by World Contact
in Edmonton - John Jacox Gallery - April 26 - May 13
in Toronto - Eaton's Fine Arts Gallery - June 7 - June 24
in Ottawa - Wells Gallery - after September 7
in Montreal - Gallerie Moos - after October 6

World Contact — BOOK "PETER GOES TO HOLLAND" for children who cannot read Dutch and want to know something more about Holland. Published by Wereldcontact in 1969. Available for $1.00. Send cheque to World Contact, p.o. box 662, Burlington, Ontario.

World Contact — GIFTS AND FLOWERS IN HOLLAND.
More information about sending gift parcels or flowers to relatives in the Netherlands will follow.

World Contact — MOVIES ETC. IN CANADA.
In several cities in Canada we will offer film nights etc. and we intend to show interesting movies and newsreels from Holland. We also consider entertainment nights (contests, public speaking, bazaars, plays).

World Contact — PICNICS IN CANADA.
We also intend again to organize picnics at different locations.

World Contact — RENTING A CAR OR EXCHANGE OF HOUSES HOLLAND-CANADA.
Regularly we receive requests about possibilities of having the use of a car or a dwelling during a stay in Holland. We consider these matters to be among the possible activities of World Contact, because it supports the mutual interests and provides possibilities for a more relaxed holiday. If there is sufficient interest in obtaining a car in Holland during the holidays there, we will gladly try to arrange this.
If there are persons, or families, who would like to have a temporary dwelling in Holland and/or are prepared to offer their house on a temporary basis to people from Holland, we would like to hear from interested parties.
After our intermediary the final decision is a matter of arrangement between the parties concerned.
Your reactions will be appreciated. If interested please state in writing to: World Contact, p.o. box 662, Burlington, Ontario.

World Contact — More information about holidays in Europe, etc. will follow.

MAILING ADDRESS: **WORLD CONTACT CANADA** P.O. Box 662, Burlington, Ontario